Record of Christian Work

East Northfield, Massachusetts.

VOL. 43. DECEMBER, 1924 NO. 12.

The Song of the Angels.

Glory to God in the highest, and on earth peace!—Luke 2.14.

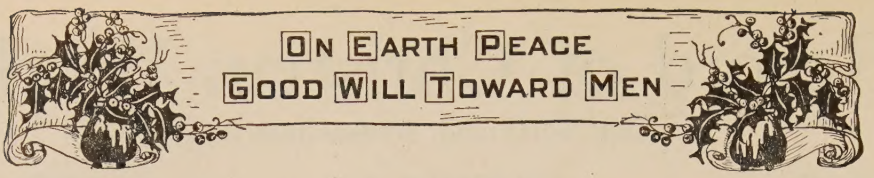
Through the silvery splendor of the skies
On the listening ear of night it fell,
And the stars looked down with tranquil eyes
As the gates unrolled of Paradise,
And the angels sang at the first Noel,
When the glory of God and the peace of earth
Together were linked by the Christ-child's birth.

It came on the shepherds unaware
Across the infinite silent calm,
And the words they sang were so rich and rare,
They linger still on the trancèd air,—
The words divine of that midnight psalm.
The singers ceased, but the heavenly strain
Has never passed from the earth again!

And the spell of that grand celestial song
Is stealing over the world's unrest,
And moves with the cycling years along
Through every land and every tongue:
While into the hushed and tranquil breast
From the far-away hills of Palestine
And the far-away years flows the song divine.

And, dowered with immortality,
It comes from where the undying dwell:
Born within sight of the crystal sea,
It chimes with the chimes of eternity:
And there never can be a last Noel,
For that song immortal, to mortals given,
Only ends on earth to begin in heaven!

—Edwin Botham.



RELIGIOUS THOUGHT AND ACTIVITY.

The oldest church in the world, that built in 300 A. D. on Mount Ararat by St. Gregory, is to be exactly reproduced by the Armenians of Los Angeles. A congregation of 600 will worship in it.

That **every day of the week** is set aside as a sabbath by various bodies is perhaps not generally known:

Sunday by Christians, Monday by Greek Orthodox, Tuesday by Persians, Wednesday by Assyrians, Thursday by Egyptians, Friday by Turks, Saturday by Jews.—"The Bulletin."

The movie men who went to Africa to **film the life of David Livingstone** have returned to London after completing their work. They received every possible assistance from missions en route,—the London Missionary Society, the Universities' Mission, the White Fathers. The meeting of Stanley and Livingstone was filmed on the spot.

The largest contribution that has ever come from an individual Jew for the Palestine National Foundation Fund, called in Hebrew **Keren Hayesod,** is said to be $600,000 donated by a Chinese Jew by the name of Ezekiel Shem Tov, who lives in Shanghai.

There is a committee appointed by the Zionists working in Chinese cities where there are Jewish settlements.

The Pope has appointed **1925 as a holy year.**

The first time this was done was in 1300, since which time it has generally been observed every twenty-five years. It is expected that Roman Catholics throughout the world will make special effort to visit Rome during that year, and that vast sums of money will be given by them to the Vatican treasury. Two million pilgrims are expected. The Italian government is planning forty or fifty buildings, furnishing 20,000 rooms for the care of the visitors.

The Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., offers $1000 for the best MSS. on **"An Alternative for a Lost or Decaying Religious Faith."**

The idea is to present evangelical Christianity to the men and women of all lands who have lost faith in other religions.

MSS. may run from 40,000 to 60,000 words, and three copies must be in the hands of the Board not later than May 1, 1925.

Dr. Tsai Yuam-Pei, chancellor of the University of Peking since 1917, and the first minister of Education under the Republic in China, who has been **studying the educational systems of various European countries and the United States,** found the outstanding feature of the American system to be its intensely practical character, of the French its concentration on original thought, of the German its insistence upon logic, and of the British the emphasis it lays upon the building up of character. In that respect he feels that the Chinese system is akin to the British, and on his return home he intends to do whatever he can to strengthen the moral side of education in his own country.

Among books now in the press is one **of interest to Old Testament scholars.**

A fundamental question in connexion with Old Testament criticism is the date to which Deuteronomy is assigned, and the object for which the book is supposed to have been written. Professor Welch, whose statements at the opening of New College a year ago regarding the Wellhausen theory attracted considerable attention, has prepared a volume in which he gives his views on the subject, not merely for the specialist, but also for the thoughtful ministerial student. As his conclusions are opposed to those held by the critical school for the last generation, the work is being eagerly anticipated by those who are aware of his position.—"Record of the United Free Church of Scotland."

The success of the **educational tour in Europe for older boys** conducted under Y. M. C. A. auspices the past summer forecasts "World Friendship Tours" as annual events hereafter.

According to the testimony of the boys themselves, as revealed in an editorial in the "Y Log," a publication issued at intervals during the trip, the journey was valuable in more than one way. The editorial says:

"To me, as one of the boys, the trip has been the most instructive ten weeks I have ever spent. When I say this, I am voicing the opinion of the rest of the fellows. Traveling through the various countries under the auspices of the Y. M. C. A. has afforded us advantages which rarely ever come to other tourists. Entertained in homes in several of the countries, we were allowed to become acquainted with people and customs. The friendships formed on this trip will be of inestimable value to each of us."

The Wembley Exhibition in London, the Olympic Games at Paris, and visits to Belgium and Holland, formed part of their itinerary. They spent five days in Denmark at the Boy Scout Jamboree. The Scandinavian part of the tour included a twelve-day journey along the rugged coast of Norway and around North Cape, the northernmost point in Europe. The travelers saw the midnight sun, and received a ducking in water taken from the Polar Circle.

The first of what will probably be a series of **Presbyterian Schools of Religious Education** is made possible by a gift of $100,000 announced as having been bestowed by a Philadelphia member of the Presbyterian Board of Christian Education.

The donor secured information from a number of institutions concerning their readiness to inaugurate at an early date standard departments of religious education, and then selected Maryville College in Tennessee and Trinity University in Texas as those best prepared to take the forward step promptly, and most in need of stimulus from without. Each of these colleges will receive the income of half of the fund given, provided they qualify by March 31, 1926.

The requirement of each college is that it shall have a total of $100,000 from other sources by the date named, and that it shall then maintain a department of Religious Education in which are three full-time teachers giving their time to the teaching of the Bible and related subjects, and which is fully prepared to enable a student to major in that department. The donor also provides that the Board of Christian Education shall be the judge as to whether a standard department of religious education is actually maintained.

Twenty-five Presbyterian colleges are anxious to have similar schools of Religious Education established. It is the hope of the Board that more endowment of the same sort can be obtained for the enrichment of the curricula of other Presbyterian institutions.

The Roman Catholic church in the United States is organizing an **American Board of Catholic Missions.**

The plan as authorized by the hierarchy is a final step in putting Roman Catholic affairs upon a sound administrative and business basis. Two or three years ago a Welfare Conference was formed, and later national councils of Roman Catholic men and of women. The new board will bring under one head the missionary efforts, together with the great federations of volunteer organizations. In the main, the Roman Catholic system now is like those of other great religious bodies, even to the employment in some cases of identical names.

Some years ago a Catholic Extension Society was founded in Chicago. Its success has been marked, and it is to be employed as the organization through which the new board is to function. Following the Chicago venture came one for foreign missions, fostered largely from New York. That work also has grown rapidly. The new board will not interfere with it, its object being to coördinate the efforts of all other organizations.

Part of the new work to be entered upon, it is said, is in behalf of the thousands of Mexicans who come into the United States. Great need is said to exist for Spanish-speaking priests.

In his annual survey Dr. W. W. Alexander, director-general of the Commission on **Interracial Coöperation,** calls attention to the many hopeful developments and tendencies, due, in part at least, to the Commission's efforts.

Among these were a decrease during the year of more than fifty per cent in the number of lynchings, due to a general awakening on this subject and increased vigilance on the part of public officials; the rapid increase of tax-supported educational facilities for Negroes; the growth of coöperation between the races as indicated by the inclusion of Negro welfare agencies in many recent community-chest campaigns in the South; the great interest of college students in the subject of race relations; and the fact that champions of the cause are arising on every hand.

No small amount of educational work has been done also in the schools, colleges, summer assemblies, conferences of church groups, and the like. Courses on race relations, sometimes voluntary, sometimes in the regular curriculum, are being given in about sixty Southern colleges. For the most part these courses are popular and well attended. A tour of leading South Carolina colleges was arranged by the Commission for Dr. George Carver, the Tuskegee scientist, who made a profound impression on the 3500 students to whom he spoke.—"Southern Workman."

New England's Way Out.

New England has so long been pouring much of her best blood into all of the national arteries that there is little wonder the depletion of Yankee stock is being felt in matters of religion as in all things else.

Once the name of New England was synonymous with active evangelical Christianity. Now only 16.4 per cent of the population have membership in Protestant churches, 32.95 are Roman Catholics, and over 50 per cent are without any church affiliations. Many of the latter have come from European countries with a prejudice against all that savors of Romanism or state churchianity. These folks are settling upon the abandoned farms, working in the mills and factories, and their children are a match for ours in the public schools and colleges. Moreover commercial, industrial, political, financial and social institutions are welcoming them to places of trust and influence.

Unfortunately, religious freedom in America has been interpreted by some of these new fellow citizens as license for no religion, if not indeed active opposition to that which our fathers prized most dearly. There are communities where families descended from the old stock, as well as the more recent comers, never enter a Christian church, and their children, who are far up in the teen age, have never been in a religious service.

To help meet this situation a New England Conference on Evangelism, conducted by the American Baptist Home Mission Society in Boston last September brought large delegations for a few days of serious study of the many phases of this most important subject. "That was the first conference of its kind ever held in this part of the country, and the results were gratifying beyond our fondest anticipations. More than 700 prominent ministers and representative laymen went back to their churches and communities with Paul's advice ringing in their ears, 'Do the work of an evangelist: fulfil thy ministry!'"—"Missions."

The Golden Rule at Jerusalem.

An International Golden Rule luncheon was held at the American consulate in Jerusalem last August. But back of this is the heart-warming fact that at that luncheon representatives of nineteen different nations broke bread together as they perfected an organization for the observance of a Palestine Golden Rule Dinner on Sunday December 7.

While primarily this Palestine Golden Rule Dinner is a part of the observance to be made of December 7 all over the world, and while the observance itself is in behalf of the orphans being fed, educated and trained for life by the Near East Relief in Greece, Armenia, Syria and Palestine, the greater significance is in the Golden Rule being accepted as a doctrine of life by people of such varying races and creeds.

Seventeen different religious communions had representatives present at the Jerusalem meeting. Musia Kazim Pasha, the recognized head of the Moslem community, was there. The Roman Catholic church and the Greek Orthodox church were represented. The patriarch of the Armenian Gregorian church was there. Jews, Copts, Protestants and Christian Scientists united in aiding to make the plans workable. All unanimously endorsed Golden Rule Sunday, and a strong committee of Moslems, Jews and Christians was appointed to carry out

its observance for all Palestine. Here where Jesus taught those great truths which are transforming humanity, in the very birthplace and home of great contending religions, a vision of human need and service united antagonistic faiths and beliefs on the Golden Rule as a universal creed!

Bible Sunday.

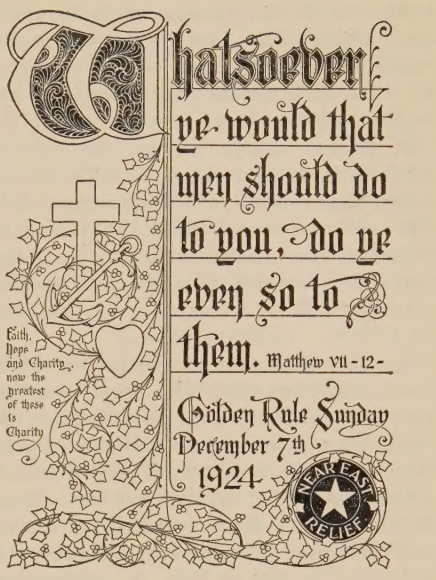
As customary for many years past, the American Bible Society has prepared special material to aid pastors, Sunday school superintendents, and others in the observance of Bible Sunday, which has been set this year for December 7. It is likely, of course, that this date will not be convenient for all ministers or churches, and those who do not find it convenient are urged to celebrate Bible Sunday at some more suitable time near that date.

The general theme that has been selected, and for which material has been prepared, is "Every Man in His Own Tongue." Under this heading are presented the astounding and romantic achievements of the church in Bible translation. Three pieces of literature are available without cost to any pastor, Sunday school superintendent or mission worker who desires to observe fittingly Bible Sunday.

The first of these is a 16-page pamphlet, 12 by 9 inches, with the title "Every Man in His Own Tongue." It gives an account of the romance of Bible translation from the earliest days down to the present time, with a list of 770 languages and dialects into which translations have been made. Some of the chapter headings are as follows: "Some Difficulties Met by Translators," "Concerning Some Translations," "The Early Translations into English," "Translations for Missionary Purposes," "The Ancient Manuscripts."

The second piece of literature is in the form of a chart, 25 by 36 inches in size. On this chart is given an actual list of 770 languages and dialects into which the Bible Societies and other missionary workers have translated the Bible. The whole Bible has been translated into 158 of these languages, the New Testament into 142, portions (at least one complete book) into 422, parts (only chapters or verses) into 48.

There is also available a little pamphlet entitled "John 3. 16," in which this famous verse of Scripture is displayed in more than


Whatsoever ye would that men should do to you, do ye even so to them. Matthew VII-12-
Faith, Hope and Charity, now the greatest of these is Charity
Golden Rule Sunday December 7th 1924
NEAR EAST RELIEF

twenty languages, with pen and ink sketches of scenes in the countries where these languages are spoken.

All of this material has been prepared for distribution without cost. Requests should be sent to the American Bible Society, Bible House, Astor Place, New York.

A GREAT CHRISTIAN INSTITUTION.

Rev. Howard B. Grose, D. D.

The Year Book of the Young Men's Christian Associations of the United States and Canada for 1924 makes a volume of 354 pages. The 1698 Associations reporting show that the past year takes rank with the record year 1921, and in several important directions exceeds it. The reported volume and quality of Association work as a whole has been the largest and best in its history. The gain in membership of 9.5 per cent is the largest annual increase yet recorded, and brings the total membership of the reporting Associations to 988,522, of whom 244,529 are boys.

A marked increase in the number of men and boys in the Bible classes is reported. A total of 232,943 for the year is a gain of 24,000, or 11.5 per cent. The aggregate attendance at Bible and religious meetings reached approximately 9,549,000, an increase of 11.6 per cent. It is difficult to make such

totals real, or to estimate rightly the influence which such direct Christian impact must have upon the lives of those reached by these Bible classes and evangelistic and inspirational services.

A further analysis shows that of the 3,047,700 total attendance at Bible classes 2,203,600 were in the city Associations, 161,500 in the Railroad, 236,500 in the Student, 81,500 in the Colored, 46,800 in the Army and Navy Associations. The total in 1923 was 2,628,100, or an increase the last year of 419,600.

As Dr. Mott says in the review which forms the foreword: "The deeper satisfaction of those who have most at heart the vital and conquering power of the Association lies in the renewed religious emphasis which has come in the last few years. Beginning with the heart-searching conference of the city general secretaries at Atlantic City late in 1921, in collaboration with the representatives of the Religious Work Department of the International Committee, deepening with the creative gathering held at Lakehurst a few months later, and taking an organized expression in the two subsequent winter seasons, a quiet and truly vital spiritual movement has increasingly permeated the North American Associations. Almost from the beginning intimate touch has been maintained with the recognized leaders of the churches. . . . . There are evidences in different parts of North America of a real awakening to the spiritual mission and values of the Y. M. C. A."

The foreign work of the Association is now well established in 18 foreign countries, with 384 Associations and 125,000 members. These Associations are formed under native boards and control, the American secretaries aiding in the direction so long as needed.

There are 559 native secretarial leaders, and only 183 American, and the lay forces have been greatly enlarged, so that Dr. Mott says, "The various local boards and also the national committees have achieved such strength that it may truthfully be said that the early vision of developing autonomous, independent, self-supporting movements is fast being realized."

The increase in material resources and the building plans under way are remarkable. The endowment funds increased by 8.3 per cent to $17,308,000. An increase of net Association property to $159,521,000—8.1 per cent in the year,—indicates the volume of property additions. At present the Building Bureau of the International Committee is retained on 75 building projects, and points to the multiplication of branch buildings both in large and middle-sized cities and building plans and projects for cities or isolated communities of under 15,000. The Financial Service Bureau reports campaigns for funds for new buildings and for clearing off indebtedness aggregating over $14,000,000. Dr. Mott says it is a striking fact that the Associations are today raising sums which before the war would have seemed absolutely impossible. And the $3,000,000 subscribed by St. Louis citizens of all ranks and creeds for a city-wide development program is cited as the latest "impossibility."

The athletic and outdoor work has made great gains. There were 134,977 men and boys, for example, in the swimming and life-saving classes, 11,784 men under leadership instruction in physical training classes, and a total of 349,307 different men and boys in gymnasium classes. Then 90,092 boys and men spent two weeks or more in the Y. M. C. A. camps, a 16 per cent increase.

The educational work has made encouraging advances. One feature is the encouraging growth of schools with curricula of three to four years of progressive work.

Through the Year Book it is possible to know just how the Associations stand, down to the last details of finance and service.

OTHER LANDS.

A recent census of **colonies of Vaudois** in Uruguay, the Argentine, and other parts of South America, shows 9586 members. This is almost half the total population of the Vaudois valleys in Piedmont.

Over a year ago a provisional committee was formed at Montpellier, France, to study the problem of **the evangelization of Russia** and to make known to French Protestants the religious needs of that great people, which cries for help out of the depths of its misery. A modest work for the evangelization of the Russians in France—soldiers in the war who were stranded in France when Russia col-

lapsed, and later refugees,—has been undertaken with divine blessing, but the chief aim proposed by the committee is the evangelization of Russia itself. An appeal is therefore made in "Le Christianisme au XXe Siècle" for funds to send there Bibles, Christian books, and preachers.

Possibly the most important Christian event of the year in Europe was the **Christian Endeavor convention in Hamburg** a few months ago.

An Englishman, Rev. John Pollock, chairman of the European Union, presided. Meetings and processions of ten to twelve thousand persons were held, full of enthusiasm and of brotherly feeling. Hundreds of ministers, English, French, Scandinavians, and others besides Germans, took part. The delegates received warm welcome everywhere.

It was a tense moment when the executive council minutes recited the preparations for the convention of 1915, which of course was not held.

The outlook was faced with great joy and with far-reaching, progressive plans.

Preparations are being advanced for a **United Missionary Campaign throughout South Africa and Southern Rhodesia** early next year under the leadership of Dr. Donald Fraser of Livingstonia, Nyasaland. It will be modeled on the Scottish Churches' missionary campaign of a year or two ago. Committees composed of well known ministers and members of the Anglican, Dutch Reformed, Wesleyan Methodist, Congregational, Presbyterian and Baptist churches are occupied with the arrangements in the different provinces. While the itinerary will include about 35 towns, it is hoped that the influence of the movement will be felt in more remote places, and that the beneficial results may be of a permanent and national character.

The Palestine government report on Education for 1923 contains many interesting facts.

The total on the rolls in government schools was 19,639. Of these only 7707 were in towns and cities. The percentages of children of each community, aged from 5 to 18 years, attending schools of any kind in Palestine were as follows: Moslem pupils—boys, 21 per cent, girls, 5 per cent; Jewish—boys, 84 per cent, girls, 83 per cent; Christian—boys, 80 per cent, girls, 61 per cent. The figures show that it is the Jews who are most eager for education.

In all government schools physical training forms part of the curriculum, with the best results among the pupils. Approved non-government schools receive grants-in-aid. Note is made in the report that friendly relations continue to exist between the Education Department and the mission schools.

Czechoslovakia.

Kostnická Jednota,—the Union of Constance,—a direct outgrowth of conditions in Czechoslovakia without any influence from abroad, has accepted the principles and aims of the World Brotherhood Federation of London, and has applied for permission to form with its 161 local interdenominational associations the Czechoslovak branch of the Federation.

This Brotherhood has now eight separate affiliated units, all achieved since 1919. They are Canada, Czechoslovakia, Egypt, England, France, Norway, Scotland, and the U. S. A.

The new Rome-free Czechoslovak church has been having internal troubles of its own to settle. Two parties appeared. One sought the moral and ecclesiastical support of the Serbian branch of the Orthodox church, which meant subscription to the creedal and administrative principles of the Eastern church, while the other party inclined to modern Protestant views of creeds and clergy. Last July the issue was brought to a vote, and of about a hundred congregations 90 voted for the modern wing, seven for the Orthodox, and the rest did not vote.

As a result, the majority has been cut off by the Serbian Orthodox church, and the minority has formed an autocephalous Czechoslovak Orthodox church under Serbian jurisdiction.

Two years ago **a Sunday School Union,** a branch of the World's Sunday School Union, was formed in a small way in Czechoslovakia. It has proved so helpful, however, due to the separation of church and state and the elimination of religious instruction from the schools, that 250 delegates and other guests attended the second congress of the Union at Prague last July.

"The spirit of the gathering was inspiring," says the paper "Kostnicke Jiskry." "Joy and enthusiasm pervaded everything. As a proof of the interest shown we mention the fact that by individual subscriptions a subsidy of 10,000 crowns was guaranteed to the Union."

The motto of the congress was, "Through the Sunday school to Christ."

The Union has about 10,000 children under its jurisdiction.

THE WAHABIS.

The recent fighting between Transjordanian troops and the Wahabis not far from Palestine raises the question whether this fighting sect of Mohammedanism may be able to gain control of all Arabia as it virtually did a hundred years ago.

The Wahabi sect derives its name as well as its tenets from its founder, Mohammed Ibn Abdul Wahhab, who lived from 1691 to 1765. He was essentially a Moslem Puritan seeking to turn his faith back to what he considered its simple fundamentals. Feeling that Mohammedanism should be uncompromisingly monotheistic, he was particularly disturbed by the tendency to worship Mohammed, who claimed to be only a mortal, as well as Allah. He also found his co-religionists invoking Moslem saints, and preached against this practice. After Wahab died, his fanatical converts wrecked the elaborate tombs of Moslem teachers, and even went so far as to try unsuccessfully to destroy the dome over the tomb of Mohammed at Medina.

Before his death Wahab converted to his simplified faith a powerful sheik of central Arabia, Mohammed Ibn Saoud. He became both the religious and political head of Wahabism, and took a leaf from the fundamental teachings of Mohammed, and began spreading his faith by the sword.

Another Saoud, a descendant, found himself at the beginning of the 19th century master of practically all Arabia, with a powerful force of Wahabi fighters at his command. He took the sacred city, Mecca, and his enemies, who had been taught to look upon the Wahabis as infidels, expected the worst. What Saoud did, however, was to put his Puritanism into effect. He put an end to vicious practices which had been accompaniments to the pilgrimages, had his servants drive the populace with sticks to the mosques at prayer time, and carefully policed the town. One of his spectacular activities was to have every tobacco pipe he could find seized and burnt in a huge bonfire.

The powerful Wahabi state centering in the interior of Arabia was crushed by combined Egyptian and Turkish forces between 1811 and 1818. Since 1824, however, the sect has been growing quietly, though its power was balanced by a non-Wahabi state sharing the interior of the peninsula. Since the World War the Wahabis have crushed this rival power, and as this is written they dominate all of central Arabia, sweeping all before them to the gates of Mecca itself. Only the outer shell is held by non-Wahabis, and it is becoming a serious question whether these states can hold their own without European assistance, against the fierce Bedouin fighters within.

The tenets of Wahabism today seem the mere husks of Wahab's teachings: No tomb can have a cupola; one must wear no articles of silk, or use above the barest minimum of silver and gold as ornaments; valuable rugs and other fittings smacking of luxury are taboo in mosques; above all, tobacco must not be used. Surreptitious smokers have been killed on the spot by fanatical Wahabis, and their executioners' deeds have been counted good.

An excellent pen portrait of the present Wahabi leader, Abdul Aziz bin Feisul bin Saoud, or Ibn Saoud for short, is given by Dr. Paul W. Harrison, who knows him personally, in "The Arab at Home," just published by the Thomas Y. Crowell Company. Dr. Harrison, in fact, dedicates his book to this Arab chieftain, and the description of his despotic sway reads like a page from the days of Haroun al Raschid.

CURRENT THOUGHT.

In the days when the open saloon filled the land,—a day which, thank God, our children can hardly remember!—there used to be a sign over the side door, **"Family Entrance."** Let us take that sign off the saloon and put it on the church door! Let the children and the old folks walk into the house of God together! Let them fill the family pew as in the old days! It will give us a sense of solidarity, a sense

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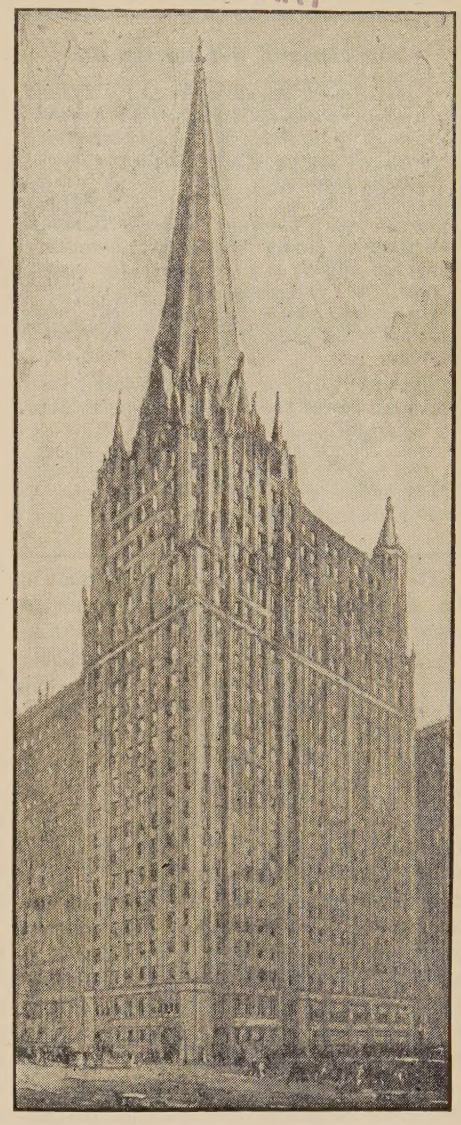
of united purpose in spiritual things, of which we have been losing sight.—Dr. Charles L. Goodell.

As one travels through almost any American city on Sunday morning he will see **two things on the front steps of nearly every home,** a bottle of milk and a Sunday newspaper. Those two things are worth more than a passing thought. Parents insist that milk for their children be pure. The bottle of milk is Grade A. But the Sunday newspaper for the most part is Grade C minus—or worse. What goes into the child's stomach must be sterilized: anything is good enough for the child's mind! The milk is absolutely pure, but the newspaper is frequently filled with germs that infect the mind.

The case for religious education today is simply that we treat the mind and heart of the child with at least as much reverence and care as we give to his stomach!—"Christian Advocate."

The one great word for the prisoner is redemption, and that is a word of religion. Prisoners can be stopped in their career of evil. The churches must unite their teaching to substitute the idea of redemption for retribution in dealing with delinquents. Loss of liberty is not only necessary for the protection of society, but is a part of the redemptive process. The time will come when the first reaction of a church, or of a community, or of a state, towards those who go wrong will be, How can they be saved? Especially should the churches receive back into their redeeming fellowship prisoners who have been paroled and come back with the intention of making a new start in life. —Rev. Carl H. Barnett.

Due consideration should be given in **all public school systems** to the working out of a practical program that will permit members of different religious sects to secure for their children the desired religious instruction. But no further responsibility for this instruction than the granting of time and place for some must rest with the public school. No classroom teacher in the public school should attempt the work, for just as with school nursing and school visiting, complications arise that a classroom teacher cannot cope with, and should not become involved in. The classroom teacher must never resort to dogmatic teaching, to dogmatic practice of religion. She must never attempt direct religious instruction. Her part of the work will be the indirect application of such teachings and the force of example. The spirit which she should have, and which, as I know her, she has, is quiet, tactful, unobtrusive, unintruding. Her prayer will be, "Let me show forth by my life whose disciple I am!"—Miss Mathilde C. Gecks.



This is the First M. E. Church, Chicago, recently dedicated. The building is 556 feet high, the tallest building in Chicago.

For Those in Peril in the Air.

The American round-the-world flyers, on their return to American air, passed over Prout's Neck, Maine, where Rev. Hugh A. Moran, Presbyterian pastor at Cornell University, Ithaca, N. Y., was spending his vacation. At the church service next morning "Eternal Father, Strong to Save" was sung, and Mr. Moran added, as a tribute to the aviators, the following verse, which is particularly timely and which will continue to be appropriate on many occasions:

Jehovah, Lord of wind and storm,
Whose power the billowing clouds doth form,
Who bidd'st the mists and fogs arise,
And bearest up each wing that flies,
Oh, answer thou our humble prayer
For those in peril in the air!

To deny the initial creation of man as the normal type of his species is to undermine at the outset all credibility of an overt revelation, throw contempt on the intellectual convictions of Christ and the obvious consensus of all the Bible writers. Christianity fundamentally assumes a transcendent world order, with which all human origin and destiny are connected; and the creation of man by the free act of originative power is presupposed by the whole subsequent development of revelation. To discredit this act of creation, and to account for man as for all else in nature as merely the necessitated product of natural antecedents, without the smallest evidence of divine solicitude, has constituted the leading motif in the development of biological and evolutionary science since 1859, and in fact the whole last century. With this denial goes the whole Scriptural conception of the universe as a qualitative universe, primarily spiritual in background, origin and end, and as much more comprehensive and sublime than the universe of modern science as the universe disclosed by night is greater than that of common day. The old theology was never at best a perfect and final interpretation or formulation of the data found in Scripture, and it included many deficiencies and misunderstandings of detail. It was at best only an approximation to its own ideal, and varied with the different churches. But it was immeasurably closer to truth than any modernistic reconstruction of Scripture on the major premise of a naturalistic universe.—Henry W. Rankin.

Making Europe Solvent.

Those who study the question of Europe's need at close range, and with an analysis that seeks to discover the forces which are really constructive in nation-building, must be convinced that it is not enough to make and keep a country financially solvent. Moral solvency is a bigger thing.

Here religion functions. Integrity, either individual or national, is not the result of fat bank credit: it is rather the cause of such credit. A nation's credit determines the value of its currency; and the credit of a nation, like that of an individual, depends on faith in its integrity even more than on faith in its ability to pay.

There is no bigger, no more pressing matter before us, in connection with helping Europe, than this which has to do with the religious life of its people. The Christian churches of Europe must be made solvent. They must be helped to their feet, so that they can function as a virile force for character-building. They must be saved in order that they may save, in order that they may minister to the spiritual needs of the people. These needs are always deepest. Our religious moods are our profoundest. What men worship determines the kind of men they become, and the sort of world they build.

Protestantism in Europe is on the brink of bankruptcy. Is it worth saving? What say the Protestant churches of America? Is Protestantism worth saving in America? If it is worth saving in America, it is not worth less in Europe. Indeed the situation is far more acute in Europe, for the need of that which only the gospel can supply is more desperate.—Dr. James I. Vance.

"The peace of God came into my life before the altar when I wedded her."—Tennyson, of his wife.

"Impressed tonight with the complete necessity of preaching to my people in their own lanes and closes; in no other way will God's word ever reach them." So wrote Robert Murray McCheyne in his journal at the end of a day during which he had diligently visited from house to house in his parish.

THE MISSION FIELD: AT HOME AND ABROAD.

And should not I spare Nineveh, that great city wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle? Jonah 4. 11.

We see the truth in clear light, but when it comes to thinking of a German or a Frenchman, a Russian or an Indian, or any other foreigner as we think of a brother,—speaking of him, acting towards him, individually or in the mass, as we should do to brothers,—that is not the same thing. The light has to get further than our mind, revealing to us a truth: it has to get into our heart as a fire, burning away the dross of prejudice and suspicion and all kinds of ill-feeling.—H. C. Carter, "Human Relations."

So far as I can make out, the Y. M. C. A. today stands **higher in the regard of China** than any other form of Christianity: this because the Association has learned how to turn responsibilities over to the Chinese themselves, and to reflect the decisions of the Chinese.—Bishop J. F. McConnell.

Last June the Rev. H. Dudley Peck, stationed at San Juan Ostuncalco, Guatemala, wrote to the Presbyterian Board of Foreign Missions, enclosing in his letter two printed sheets which contained the first tract in the Mam language, and the first hymns in that same tongue.

There are **200,000 Mam Indians in Guatemala,** and this is the first Christian work among them which is being carried on in their own tongue. There are six Presbyterian missionaries who are undertaking such pioneer service among non-Spanish speaking Indians, the Rev. and Mrs. H. Dudley Peck and the Rev. and Mrs. Paul Burgess in Guatemala, and the Rev. and Mrs. L. P. Van Slyke among the Zapoteco Indians in the state of Oaxaca, Mexico.

These Indians have had certain limited opportunities to hear the gospel in Spanish, but as a large proportion of them do not speak Spanish, and as no other missionaries have attempted to carry the Word to them in their own language, the efforts of these six missionaries attempting such a pioneer task have special interest and importance at this time.

"True Light Book-room."

Rev. C. J. Lowe of Kwangsi, China, has made much of the printed page during his ten years as a missionary, and has kept open a "True Light Book-room" where books, Bibles, tracts and newspapers were available by all.

Now he wants to put this work on a better basis.

"It will be impossible for the mission boards to send out enough missionaries to evangelize the great country of China. We feel that we should take a step forward, and try to build up this phase of the work by having adequate equipment to use. We must have a small press for local work. We must have a building in which we can place more tables and accommodate the crowds and classroom work, and really have enough space so that those who come in can rest, read, write, or do what they please. We must have proper records for the Victrola, and slides for the lantern for lectures on the life of Christ, on health and cleanliness and educational subjects, but all will lead to getting their confidence so that we can lead them to Jesus, China's only hope.

"Now just put a cheque or bill in an envelope and send to me at 424 Macon Street, Brooklyn, N. Y. I am leaving soon for China, but the family will remain behind for another year. I am depending on your aid."

The Kingdom Comes in Papua.

Meanwhile, we work to make this the center of a new and cleaner ideal of life. There is no doubt that it is becoming increasingly so regarded, and every year its influence widens. The last Christmas provided very clear testimony in support of this. We always have a festival for our people and their friends, but this year visitors came from all directions, even from Morigio in the Turama River, far west of Goaribari. Five or six hundred sat down to the feast, and about a thousand were present at the dance later. It was about the biggest crowd we have had on the station, but the fact that appealed to us was that the crowd was made up of small parties from villages scattered in all directions within a radius of fifty miles or so. The number of villages represented was far more impressive than

the size of the crowd, with its paint and feathers and hundreds of elaborately carved drums. It was an indication of the way this place is entering into their life. The sentiment against stealing, the growing discontent of the younger generation with the disgusting practices of their fathers, the willingness of boys to submit to the discipline of the station for longer periods, the increasing number of girls entrusted to our charge, the way folk come to us with their troubles and fears, all tell the same story of change, all testify to the increasing influence of the work.—Rev. B. T. Butcher, Aird Hill, in the L. M. S. "Chronicle."

Over-Heard on the Chungju Train.

"Look at that foreign woman! She gave her flowers to the train-man because he held the train for her. Who is she?" asked Yim.

"Do you not know who she is?" asked Choi. "She is the Jesus-nurse who goes to Chochiwon every market day to the People-Saving Dispensary. They have such a crowd around there all the time that you can hardly get in the door. They are healing many a sick body, too."

"But, what outlandish people they are!" thought Yim out loud.

"I am not so sure about that! You know Pak Chong Su? You remember how he used to steal, lie, get drunk and beat his wife? His children were always crying because of hunger. When he was about dead last winter, he was taken to the People-Saving Hospital. After three weeks he came out a new man. Now he has a good home, his children, down to the little girl, go to school. They bow their heads and pray before they eat. Every morning you hear them singing 'Jesus Loves Me' at their family prayers.

"I asked him how it came about, and he said, 'Choi, you can have the same blessing if you only believe in Jesus! I do not know how he does it, but if you believe you do not want to steal and lie and drink. Come to church with me in the morning!' I thought the sight would be good, so I went.

"The minister told such interesting stories that I went that night, and now every time I hear the bell ring I want to go. So I have made up my mind to stand up when they tell all who wish to believe to rise, because I feel there is peace and joy in believing."

When the train stopped at Chochiwon the Jesus-nurse handed each of the men a leaflet, and as she walked down the platform she whispered, "I thank thee that thou didst consider me worthy of being used as a Jesus-nurse!"

Pray for her, and pray for the hospital and the two dispensaries to which she is giving her tireless endeavor!

Second United Conference of Protestant Missionaries in Kansuh.

In the distant province of Kansuh, with its line of widely scattered mission stations, it was not easy in the earlier years for the missionaries to meet together in conference, but as the years rolled by and the number of stations increased, it was felt that the time had come when we must meet together, irrespective of distance and expense, to consider the best and quickest way of advancing the kingdom of Christ in the province. So six years ago, the first United Conference was held at Lanchow, the capital of the province, when 42 delegates, representing three missionary societies, the China Inland Mission, the Christian and Missionary Alliance, and the Scandinavian Missionary Alliance, met together in the spacious premises of the Borden Missionary Hospital, which had just been opened. The conference was found so helpful, that it was decided that a united conference be held every four years. Owing to the absence of many of the oldest workers it was postponed till the present year, when it was held at Titao, the headquarters of the Kansuh branch of the Christian and Missionary Alliance.

Fifty-three Missionaries representing 17 stations were present. The native church was represented by 40 delegates. Mr. G. W. Gibb, the deputy director of the China Inland Mission, was the special guest at the conference, which appreciated the helpful advice he was able to give from his many years of experience in other provinces. The papers read and discussed were of great moment.

The Kansuh province has missionary problems not found in other provinces. Not only is the spiritual need of the Chinese to be met, but also that of Tibetans, Mongolians, aborigines, and to a far greater extent that of the 2,000,000 Moslems in our midst. They all call for special workers if their

needs are to be fully met, and the call for such workers is urgent.

The report for the last 6 years shows an increase all around:

Missionaries, 33%; out-stations, 73%; paid and unpaid helpers, 100%; church members, 64%; schools, 94%; scholars, 96%.

Kansuh has been a hard field to work, not owing to hostility, but to the sheer indifference of the people. At last the barren ground is beginning to bear fruit, and we trust the days of an abundant harvest are near at hand.—H. French Ridley.

Brittany.

It is now many years since the humble pastor of a small country church in Wales heard the call of God from across the water, and set out to bear the lamp of Protestant truth to his kinsmen over the channel. The years between have been years of hopes that were never fully realized, of labor among many disappointments. The King's high way in Brittany has never been an open road, but always a broken and difficult uphill path from which the mists and shadows never seemed to vanish. Yet who will dare to say that the Welsh pastor of Hengoed long ago was mistaken? The call is never more clear and certain than when the high way seems to be a closed way.

The records of the past year continue the story of labor in face of many difficulties,—the difficulties of the materialistic spirit among the people, of general indifference to any question of religion, and of Romanist intolerance and opposition. But the evangelists have steadily continued their meetings in their halls, in farm buildings, and in the homes of Christian families, while the schools have maintained their invaluable work among the young. The school at Le Guilly has 123 pupils, and is taxed to its utmost capacity; and the report contains the significant statement: "From this place many gems have been gathered for the Master, and in the country around there is a growing feeling in favor of Protestantism and a growing liberty for the children to choose their path."

Our mission is the most extensive Protestant mission in Brittany. In September the new chapel at Morlaix, replacing the building erected by John Jenkins over sixty years ago, is to be opened. We pray that this new church may prove to be a memorable landmark among the Bretons, opening an epoch of development and harvesting.—English Baptist Missionary Society report.

Mt. Hermon Memorial Chapel
D. L. Moody
February 5, 1837 December 22, 1899

Establishing Sunday Schools in the Backblocks of New Zealand.

New Zealand is, in parts, very thinly populated. Men are still needed to burn down the bush, clean out the stumps, and prepare the land for pastoral and agricultural purposes. In the north of New Zealand the once thriving industry of hauri gum-digging has left the countryside almost like a battlefield, and it is only in recent years that attempts have been made to farm this land. There are, therefore, in addition to the numerous small settlements, a large number of more or less isolated homesteads. These homesteads are often some miles from a railway station, and are deprived of many of the social and public advantages enjoyed by the town dweller. Some of these places receive regular visits from Christian ministers, and may have a service once per month or once per quarter, according to the distance from the nearest town. But some, owing to their isolation, are in danger of being spiritually neglected. The children may grow up entirely ignorant of the Christian faith, with no knowledge of the Bible or its message.

To help these families and the smaller settlements of New Zealand, of which there are many, the Backblocks Mission

was formed. The Auckland Sunday School Union has for many years employed a Sunday school missioner whose whole time is given to visiting these sparsely populated districts. He endeavors where possible to form a Sunday school, secure some worthy person to take charge of it, and encourages the parents who live within reachable distance to send their children to school. Some come several miles to such schools. Often some good friend's house is used, or the public school or hall if available. In this way scores of Sunday schools have been opened and young people brought to know the Christian faith. In places where schools are already established, visits are made to encourage and help the teacher, to advise on difficulties that may have arisen, and where necessary to provide needed Sunday school material. New Zealand has its own "Pass-it-on Department," and the small country schools are always glad to receive help from the larger schools in the cities, as used pictures and literature are given away for a second service to those who would not otherwise have this assistance.

A CHRISTMAS SUGGESTION.

At the Northfield Women's Home Mission Conference last July Mrs. Dan Brummitt, leader of the Normal Study class suggested that if Chapter II of the textbook, "Adventures in Brotherhood," did not come for a December meeting it might be held over for one, or that the dramatization could be repeated by members of the mission study class for a December program meeting.

Three girls presented the story of Mrs. Czerney as a one-act play occupying only about five minutes. One was a reader, who told the story as lonely Mrs. Czerney sat in her little home, or walked to the window to gaze over into the house of Mrs. Warren across the street. From the bakery adjoining her little room she heard frequently the tinkle of the cash register bell, indicating that Christmas trade was good. Everybody in the neighborhood was eager to have some of the famous Czerney Christmas cakes, but no one came near the lonely little woman who had worked so hard to make Christmas for others. The girl who played the part showed by her attitude absolute loneliness and homesickness as she walked to the imaginary window and looked across the imaginary street into an imaginary house. As the reader told of the beautiful Christmas tree across the street, the lights and the packages and the merry shouts of surprise, members of the audience felt a catch in their throats.

Then there came a persistent knock at the door, and Mrs. Czerney welcomed the visitor in all the English she knew,—"Come in!" Mrs. Warren, her neighbor across the street, who had never been in her home before, entered with shawl over her head to correspond with Mrs. Czerney's own head dress, and tried to express in words good wishes for Christmas. The words were not intelligible to Mrs. Czerney, who slowly shook her head, but the light of greeting in the eyes of her guest was reflected in her own. Not knowing how to express what it all meant to her, she received the garland of green, tied with its bright red ribbon, looked all around for some method of showing what it meant to her, and then went to a little squeaky phonograph and put on the record "Silent Night! Holy Night!" The two women stood by the phonograph, and realized that Christmas had come and that they were neighbors.

Following this presentation members of the class made a good poster for this meeting, showing in silhouette the figure of Mrs. Czerney looking across from her window to the lighted Christmas tree in Mrs. Warren's parlor. Beneath were the words, "Have you a Mrs. Czerney in your town?"

MODERN MISSIONARIES.

The modern missionary is often a man —and more often a woman,—of affairs. The idea that he is likely to be a narrow and somewhat foolish fanatic has vanished. The great missionary organizations are of international importance. Their leaders are consulted by statesmen, and their advice is not without influence on public policy. The sympathy of missionaries with native races and their knowledge of where the shoe pinches are of obvious value to officials. Their criticisms are sometimes resented, but they can seldom be ignored. They have ex-

pert knowledge, and only one axe to grind. While they wish to spread the Christian faith, they are free both from political and from financial motives. Then, too, they have the ear of the religious communions which they serve; and though we hear much of the weakness of institutional Christianity, the influence of the churches in matters of political morality shows no signs of lessening.—"Times" (London).

Turkey has its attractions. This is testified to by many now in missionary service on the field, and by not a few who are offering themselves today for work among the Turks. As we go to press the Candidates' Conference is in session. **Nearly one-third of these recruits** desire to go to Turkey. It is a striking fact that in spite of the feeling in some circles in America that Turkey should be left to herself, man after man is offering himself for work among the Turks. Why is this? Can we not take it to mean that God is behind this "urge"? Surely he has not set aside his mission to the Turkish people! And if he remains there at work, calling thither some of our best minds and spirits, who are we that we should refuse to go? Turkey has no greater attraction than a divinely appointed task for us.—American Board report.

Old Kusaie, famous in the American Board's history for 72 years of effort to bring the South Sea Islands to Christ! There the "Morning Star" used to ply. Thousands remember their ownership shares in that famous ship. **The Misses Baldwin** remain in charge, under the Woman's Board, though it is Japanese territory since the war. They run a boarding school of 65 boys and girls, the highest school in Micronesia, a little coral stone church, and several chapels. Three-quarters of the Kusaiens are Christians.

These two women, America's best in God's sight, have worked there fourteen years since their last furlough: educated, cultured women, exiles from home in Christ's name. One sister built the cement reservoir and a typhoon house for the protection of the school. They have translated and printed Scriptures, hymns, and school books WITH TYPE ENOUGH TO PRINT ONLY ONE PAGE AT A TIME. New type has gone out which just missed destruction in the Yokohama earthquake.

These women have never asked for an increased appropriation. When the paint was sent out to save their buildings, four-fifths of the white lead was lost or stolen on the way, and the oil cans arrived empty, probably from theft. When they ordered a ton of rice for their school girls, they paid the bill, but the rice was either lost or stolen en route.

They never complain. They only thank God for the privilege of working in such a place.

"There is no occasion at all to worry about us, even if we are a little hard up at present. . . . . Whoever comes here must not be simply a teacher. They must be those who love Christ and their work for him so much that they are not oppressed by the isolation. We never think of it, for we love the people and have so many things that we have to do that there is no time left to be lonely. . . . . The nearest doctors are located, one 500 miles to the east and the other 300 miles to the west, but there have never been many deaths of missionaries on these islands." The new missionary will need "a humble heart and be ready to do anything that has to be done, a gentle spirit, a loving heart, a hearty consecration of all to Christ."

And these two saints have never taken a dollar of salary! They have met much of the expense of their work themselves!

CENTENARY IN THE NEW HEBRIDES.

The report for 1924 of the New Hebrides Presbyterian Mission Synod recalls the centenary of the birth of Dr. John G. Paton. Synod met at Lenakel, Tanna, last June.

"Met at the station which was the first of the John G. Paton Mission Stations, and in the island where John G. Paton commenced his labors,—an island which with all its stations is now entirely under the charge of the John G. Paton Fund,—Synod rejoices to see on every hand manifest tokens of the wonderful change that has come over the natives through the spread of the gospel. Members of the Synod have been struck not only with the large numbers that attended the services, including a great communion service, but with what will re-

joice the hearts of all friends of the mission, viz., the clear evidence of the grace of God in the faces, demeanor and conduct of the hundreds of converts whom they have met, and with whom they have conversed. . . . .

"Synod has heard with pleasure of the enthusiasm with which the John G. Paton Centenary has been observed in many places, and trusts that not a little fresh interest has been aroused in the matter of the evangelization of the New Hebrides. This consummation, for which Dr. John G. Paton pleaded so earnestly and worked so strenuously, is far from having been attained, for while some of the islands are wholly Christianized and others largely so, there are still many heathen villages in various places, and it behooves the Christian church not to relax its efforts to win these also to the side of Christ.

"It is a happy coincidence that in this year of the Centenary the Synod meeting should have been held upon Tanna, the island upon which John G. Paton commenced his missionary labors, and from which he was driven out by the savages; the same island, too, upon which, at the very place where Synod now meets, the John G. Paton Mission Station, under the charge of the Rev. Frank Paton, was opened in May, 1896, when some of the members of this present Synod landed from the Dayspring amidst numbers of naked, painted cannibals. A greater contrast than that between the appearance of the natives, and even of the island itself, in 1896 and their appearance now in 1924 can hardly be imagined. The change is a visible testimony to God's faithfulness in answering prayer and to the truth that the gospel is the power of God unto salvation to every one that believeth."

Among items of general interest the report says that the native pastors and teachers are, in most cases, doing splendid work, and the Training Institute at Tangoa is a means of equipping many more of these, and is one of the most hopeful parts of the mission activities in the Islands.

At Tangoa, Lenakel and South West Bay good additions are made to the mission funds by the sale of copra and cotton from mission lands, and at other stations the sale of arrowroot has provided funds towards the payment for printing of translations of the Scriptures. Since last meeting of Synod the Epistles of Paul to Timothy, of James, John and Jude into Maloese, and the revision of the older parts by the Rev. D. L. Paterson, have been completed. Rev. T. Macmillan has completed the translation of the New Testament into Tannese; Rev. J. S. Jaffray has made a revision of the translation of the Gospel by Matthew, and has translated the Gospel by Luke into the language of Aulua; and Dr. Wm. Gunn has translated the Psalms into Futunese. All of these are now in circulation, and are a great help to the natives.

One of the most hopeful features of the work is the proof of increased zeal of the natives in the growth of their contributions to the church funds and in self-support.

Many of the buildings at mission stations are in disrepair, and some have been destroyed by hurricanes and not yet replaced. While the missionaries could attend to these matters if they had the time, their work amongst the natives makes this impossible. If a suitable man could be employed as supervisor of mission buildings there would be work for him for some years to come, and it would be greatly to the advantage of the mission.

"After long and careful deliberation on the political situation in the New Hebrides, arising out of the British and French Condominium, Synod desires most emphatically to state once more its unalterable opinion that the one true and effective cure for the abuses and irregularities in these islands, is that they shall pass entirely under British control if the true interests of the natives, and even of the settlers, are to be considered.

"The membership of the various churches and the attendances at the mission schools are steadily growing, and several new schools have been opened. While this is the case, and we have reason to thank God and take courage, there is still 'very much land to be possessed,' and earnest prayer and continued effort both in the mission field and in the homelands are necessary for the building up of Christians and for the winning of the heathen to the love and service of our great Master and Redeemer."

If we lived nearer heaven we should have earlier notices of God's purposes.

In central Montana, about 70 miles from the railroad, and 28 miles to the nearest church.

In such places religious books do much good.

A Bitter Enemy who Became a Grateful Friend.

Kishtareddy was the rich farming chief of a big village, where all the outcasts were his slaves. He was determined that he would have nothing to do with Christianity, and when I went to his village he sent every man, woman and child away into the jungle until we had left. Time after time he did everything possible to keep us away, and whenever we visited his village to speak to his people we found the houses in the streets deserted.

Twelve months passed by, and Kishtareddy was taken ill. He called for the village barber, who was the hereditary doctor. He was thoroughly well branded with red-hot irons to cure an abscess, then the terrible sores were bound up with a poultice of cow-dung and stinging leaves. He got no better, and soon he was in a terrible condition. Day by day he grew thinner and thinner, and at last his children gave up hope, and they carried him out of the house and laid him on a grass bed in the cowshed, that his corpse might not pollute the whole house and cause them to spend much money on the priests who would purify the house again. He made his will, and laid down to die.

Whilst lying there, an evangelist and the young Indian doctor passed by, and seeing that the barber and all the village doctors had utterly failed him, the old dying chief called to our young Christian doctor and asked him if he could give any help.

The filthy poultices were taken off, and the terrible wounds were washed with antiseptic lotion till all was thoroughly clean. Then he was bound up again with clean bandages and cotton wool, and given a little warm milk to drink. Our doctor and his friends stopped the whole night with him, and in the morning, instead of being dead, he asked for food. In three days he was so much better that they took him back into the house, and he begged our evangelist and our doctor to come with him and stay in his house.

A month later I visited that district again, and the old chief came down to the river, carried on a bed, that he might meet and welcome me. He could still scarcely walk, but he bent his head and asked me to pray for him and to bless him, and then he begged and implored me to come to his village. This time we were received by crowds, and his one constant request was that I should leave the teacher in his village. He gave us a piece of land and every possible help to build a house. Today we have 250 well-taught Christians there, and I never visit that district but I get an urgent message to come and visit our old enemy. There is nothing he will not do for us. Through his influence five new villages have been baptized and are asking for teachers; but where shall we find evangelists enough for the thousands of outcasts who are flocking into the kingdom of God in Hyderabad?—Rev. Charles W. Posnett.

"Bobby," said the teacher, sternly, "do you know that you have broken the Eighth Commandment by stealing James' apple?"

"Well," explained Bobby, "I might just as well break the Eighth and have the apple as to break the Tenth and only covet it."—"Forecast."

NATURE AND MAN.

It is agreed that the present disturbance in Christian thought, and the apparent conflict between that and science, have their ultimate issue in the origin of nature and of man. It behooves us, then, to keep ourselves informed of the latest researches and views of the scientists and thinkers.

Among recent volumes that have come to our table four* deserve attention because their authors are firsthand men. We will try to give our readers the substance of the views these authors present.

First, the latest estimates of the immensity of the universe.

It was in 1610 that Galileo first directed his crude telescope toward Jupiter and began the demonstration of Copernicus' doctrine of the central position of the sun. It was not until the closing years of the 18th century, however, that the problem of the stellar universe was seriously attacked. As the telescope grew in aperture and power, astronomers saw more and ever more, but it required the great modern telescope and the photographic plate to sound the remote depths of the heavens.

The diameter of the earth is 8000 miles. The sun is 100 times larger in diameter, and its distance from the earth is 93,000,000 miles. Neptune, at the outermost rim of our solar system, is 2,800,000,000 miles from the sun.

We have become familiarized with these distances, but the moment we pass to the stars we get lost in astronomical figures,—unless, indeed, we put them through a reducer by taking another unit of measurement which has the effect of making them more comprehendible. So astronomers have adopted the light-year as a unit: the distance, that is, traveled by light in a year at the rate of 186,000 miles a second. Figure this out,—almost six million million miles in a year!

Now light could travel around the earth in less than one-eighth part of a second: but only ten stars are known to be less than ten light-years from us! Light that started from these stars several years ago, that is, is only reaching our planet today. The Pleiades, a cluster of 300-500 stars over 300 light-years in diameter, are distant about 325 light-years, and Orion 600 light-years.

Great as these distances seem, such stars are among our nearest neighbors in space. As telescopes increase in power, astronomers penetrate further into the remote depths and view literally hundreds of millions of stars not already known. Some clusters are calculated to be 220,000 light-years away, while the spiral nebulæ are estimated by some astronomers to be from half a million to ten million light-years distant!

What an awe-full conception of the universe these data present to the imagination, and how far back they push the beginning of time! Myriads of stars at enormous distances! Each star a powerful center of energy! "And each particle of gas or dust built of countless molecules, and these in turn of atoms, each of which is an ultramicroscopic world in which whirling electrons move in their orbits about a positive nucleus, like the planets in our solar system!"

Now, how did this mighty universe originate? Did it just happen? Did it automatically evolve into the mathematical precision with which its every movement is timed and placed? Has it an intelligent creator and controller?

To answer such questions one surely needs either great credulity or a great God.

When one passes from Prof. Hale's book on the universe to Sir Oliver Lodge's on the making of man he feels an abrupt change. From sublime observation and scientific fact he drops to far too easy assumption and hypothesis. Sir Oliver could have made up his book out of his head without moving out of his easy chair.

Here is one of the acutest minds on earth applying itself to the origin and evolution of man. But the evolutionary development which he builds up is admittedly purely visionary. The value of the study lies, we think, in its intimations of what Sir Oliver forecasts in the way of progressive personality.

His view is that the bulk of mankind today show evident signs of imperfection and immaturity: only an individual now and

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* **The Depths of the Universe**, by George Ellery Hale. Charles Scribner's Sons, New York. 98 pages, with numerous illustrations. $1.50.

Making of Man: A Study in Evolution, by Oliver Lodge. George H. Doran Co., New York. 170 pages. $2 net.

The Mongol in Our Midst: A Study of Man and His Three Faces, by F. G. Crookshank. E. P. Dutton and Co., New York. 124 pages, with numerous illustrations. $1.50.

Human Origins: A Manual of Prehistory, by George Grant MacCurdy. D. Appleton and Co., New York. Two volumes, 440 and 516 pages, profusely illustrated. $10.

then excels, and moves upward in evolutionary progress.

His theory of life, mind and matter is novel. He insists on the necessity of ether, without which matter, which is a form of energy, cannot be known. And he surmises that life's direct connection is not at all with matter, but with its ethereal counterpart,—"something more fundamental than matter, something of which matter is only a sensuous modification,"—with which, indeed, he associates Paul's "spiritual body"! The conservation of matter and energy must be supplemented by the conservation of life and mind, he says: which opens the door for survival, and leads Sir Oliver to view the universe as a much completer whole than we have imagined, with infinite reaches ahead of us. Man is a newcomer to this planet, and he has 20-100 million years in which to progress before the earth passes out.

Sir Oliver regards the first of Genesis as poetic, legendary, but credible as such. Indeed, since he admits he has no facts to support his evolution of man, he deliberately takes to the poetry of F. W. H. Myers and others. Pretty, but unsubstantial! He adopts Myers' doctrine of the subliminal self, which is that each of us is larger than we know, and only a partial incarnation of a larger self. Preëxistence is thus possible, as also reincarnation of the same or other fractions of the whole self. And if an infinitely large and comprehensive self became incarnate, we should recognize that personality as deity. This is presented as a rational basis for the Christian belief!

One might be misled by apparent orthodoxy in this book, in that Sir Oliver works into his tale such experiences as new birth, indwelling of the Spirit, coming of the Son of man. But any tyro can see that sonorous Bible language is used for rhetorical effect. Sir Oliver abuses Scripture by using its vocabulary with totally different meanings and applications. He lands nowhere except in fantasy, but he believes in "God" and in a grand future for man.

Our next author does not speculate on the origin of man, but emphasizes a theory regarding the development of man to his present estate. He is a successful medical man of long and varied experience, and his data are those of a medical observer, viewed from ethnological and anthropological angles, together with the researches of others.

His starting point is the occurrence among white or Caucasian peoples, especially among imbeciles and degenerates,—in England and France, by way of example,—of a large number showing a distinct Mongol racial type of physical and psychical make-up. This leads on to a threefold division of the race into Mongols, Negroes and Caucasians: broadly, the yellow, black and white peoples. Now similarities have been noted between the Mongol and the orang-utan, between the Negro and the gorilla, and between the Caucasian and the chimpanzee. "In other words, three types or faces seem to emerge when we survey the whole field, and we see each of these faces borne by a man, by an ape, and by a variety of idiot."

Dr. Crookshank shows how this classification appears in posture, handmarkings, and other physical feature. Thus, in regard to posture the Mongol habitually disposes his lower limbs in horizontal planes when seated: as in images of Buddha with crossed legs. Mongoloid imbeciles do the same thing, and so does the orang-utan. Non-Mongolian people dispose of their legs in a vertical position, knees brought up under the chin. And there are said to be two variants of these: Negroes sit back on the ground, and so do gorillas; whites squat on their heels or hams, and so do chimpanzees. Of course these primary postures grow out of skeletal, muscular and nervous organization and structure, which are found to differ with the three groups.

The upshot of this line of research is that the human race is not monophyletic (derived from one primitive stock or parent, from which man and the great anthropoid apes split off), but polyphyletic (three separate stocks from the parent trunk, each of which gave off later a humanoid and a simian branch). To Dr. Crookshank the Noahic story of Shem, Ham and Japheth is "a good myth" in its correspondence with his theory of the three streams of humans.

Another field of research still remains.

Approach the problem of man's sojourn upon earth from this end. How far back can it reliably be traced? When you interpret the known facts uncovered by the

spade or by discovery, what light do they shed upon fossil man and his origin?

This is the field traversed by Prof. George Grant MacCurdy of Yale University. His book is a cyclopedic assemblage of all the data regarding prehistoric man known to archeologists and anthropologists, together with numerous pictures of skeletal and cultural remains (such as flints), of photos of the localities where these were discovered, etc.

Perhaps the book is primarily technical, and for the person who wants the last word: but still, how the data shed light upon the origin and development of prehistoric man's mentality as reflected in discovery, invention and activities which enter into the warp and woof of human culture, is related and depicted in certain chapters with fascinating interest.

The term "history" is applied to the record of man's doings as revealed through written documents. "Prehistory" means the period antedating the historic. Beyond that, of course, is the geologic past.

Prehistoric chronology is based on a triple division, the ages of iron, bronze and stone. The first two are relatively recent. By "stone age" is meant that period of prehistory when man's only tools were made of stone: which, being indestructible, have come down to us in large quantities, and widely spread. Compared with the usually accepted stratigraphic geologic chronology, the stone age corresponds to the quaternary period or ice age, whose duration was a half to a million years: its later terminal merging into the bronze age at about 5000 B. C., its earlier terminal resting in the era of mammals in the tertiary period. The tendency nowadays is to lengthen rather than to shorten the age of the earth. Lord Kelvin put it at 100,000,000 years.

Prof. MacCurdy is clear on several points. He accepts the prevailing evolutionary theory of man, but is silent as to any missing link between man and monkeys. He draws attention to the uncertainty of what constitutes man, anatomically speaking, and regards all the fossil remains that are known,—the so called "Java man," "Heidelberg man," "Piltsdown man," and the rest, —as human. No precursor of man has been found. He warns against taking reconstructions too seriously, asserting that this idea of being able to reconstruct a man or woman from a dilapidated fossil jaw, say, is apt to be misleading, since nothing is known of the eyes, ears, mouth, lips, nose, and other bodily features.

At what period did man emerge? That is the unanswered question! These elements were necessary, says Prof. MacCurdy: stereoscopic vision, freedom of the hand, erect posture with the head poised at the top of a vertical spinal column. "Given a human hand and a nascent human brain, only time and suitable environment are needed to produce the fabric of civilization." The mind that first observed the connection between the fracture of flint for use as a tool, and himself as its producer, is entitled to be called human, says the professor.

The most striking portion of the book, from the popular standpoint, is its story of paleolithic art. From 20-40,000 years ago they embellished the walls and ceilings of caves and rock shelters with realistic colored paintings of animals, etc., which are preserved distinct to this day. In rare instances that also survive the floor of caves was used for clay modeling. Art work on bone, shells, and other surviving material is fairly plentiful. But the mural paintings that are reproduced in this book,—any one of us would consider himself a painter if he could do as good work as those stone-age artists! From the standpoint of antiquity man was an artist before he invented hieroglyphics or writing in any form, before he domesticated animals, before he even became a farmer. And that art was totally lost!

So much for the latest serious studies as to the origin and evolution of man. Next month we hope to reprint a forecast of man's future on this earth. Meanwhile there is an old document that says:

"In the beginning God created the heavens and the earth. . . . .

"And God said, Let us make man in our image, after our likeness. . . . . And God created man in his own image, in the image of God created he him: male and female created he them."

Again, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him, and without him was not anything made that hath been made."

CHRIST, UNSEEN BUT LOVED.

Rev. F. B. Meyer, D. D.

. . . . Jesus Christ, whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. 1 Peter 1. 8, 9.

Jesus is the heart and center of these burning words, which recall the thrice-repeated question of the Lake of Galilee, "Lovest thou me?" and the never-to-be-forgotten beatitude of the upper chamber, "Blessed are they that have not seen, and yet have believed!"

Is not this verse an epitome of Christianity? We may accept and appreciate the words of many of the world's great thinkers whilst we concern ourselves but little with the men themselves, but we cannot do this with the words of Christ and still call ourselves Christians. We cannot take his words and ignore him. Christianity is the personal relationship of the soul with Christ. Begin not with his words, but with himself, and when you possess him you cannot fail to dwell lovingly on all he said, and did, and is, and will be, world without end!

An Unseen Christ, a Possible Hindrance to Exulting Joy.

To a superficial thinker the forfeiture of a personal vision of Jesus Christ might be thought sufficient to put all after ages on a lower platform than that first glad one which looked into his face. That face reflected the mood of his holy and peaceful nature, lit up homes of sorrow and lives of despair, attracted little children to his embrace, and often shone with the gleam of celestial fellowship. Surely not to have seen it might be counted an irreparable loss!

An old divine said he wished he had seen three things,—Rome in her glory, Paul preaching at Athens, and Christ in the flesh. It was because of their desire to satisfy themselves and to meet this great longing that the great painters of Christendom covered the walls of picture galleries with their conceptions of the face of Jesus. But who has not turned from the very noblest of them with a sigh of dissatisfaction and a secret conviction that even if the sublimest feature were to be taken from each picture, and all combined in one, the face so composed must still fall infinitely short of that in which deity and humanity met, and shone, and wept, and loved? We shall never see anything worthy of that face till we see him as he is. "They shall see his face," and "the glory of God in the face of Jesus Christ."

But is there great hardship and irreparable loss in this? Not so! He can be nearer, dearer to us today than if those blessed days in which he walked with his disciples, or fell asleep in Peter's boat, had been extended throughout the centuries. We could not have always had him then. Domestic duties, the needs of the world, the requirements of food, the demands of business or sleep, must have taken us from his side. Or, at the best, we could only have known him as part of a great multitude, all of whom would have been equally eager to possess him for themselves. In the press of saints and apostles we must have occupied the outer rim of the vast crowd, and been satisfied with a transient glimpse. And amid it all there might have been a temptation to an earthly sensuous love, such as led the woman of the crowd to exclaim, "Blessed is she that bare thee, and the breasts which thou hast sucked!"—an expression which he would have immediately corrected.

If we had seen him once our joy would have been dashed with the pain of losing him, of intermittent fellowship, or of the necessity of sharing him with others. It would have been rooted in the outward and physical. It would have languished when anything intercepted our vision. Therefore the invisibility of Jesus, which might have seemed inimical to our joy, so far from being so is rather a condition of its deepened existence. As a spiritual presence our dear Lord can be more to us and more with us than if he had remained ever on our earth. Did he not therefore say himself, "It is expedient for you that I go away"? Christ dwelling in our heart by the Spirit, with us, around us, in us, is infinitely more than he could have been to us though, like Peter, James, and John, we had been the chosen companions of his earthly life.

THE THREE LINKS THAT UNITE US TO THE UNSEEN LORD.

(1) Faith. The conditions of faith have to be carefully studied in order that it may become strong.

We must put away from heart and life all known evil and inconsistency. The reason for much of the weak faith which, alas! is too frequent among professing Christians, is due to the permission of forbidden and questionable things which clog and oppress the soul. These are the birdlime on the wings of the soul, the hood on the inner vision.

There must also be time given for the quiet musing on the statements and promises of God's Word till they assume as definite a shape as the facts that surround us.

There must also be habitual obedience to every known duty, so that as the will of God is revealed it shall instantly be embodied in action.

Where these rules are observed, faith will grow exceedingly, and will make the unseen Saviour a living, bright reality. Thus we shall hold a hand that will never let us go, and be able to walk with certain feet amid the difficulties and mysteries of our lives.

(2) Love. No man is a Christian who does not love the Lord Jesus. "If any man love not the Lord Jesus Christ, let him be anathema!" This is the touchstone of trial for each one of us. Let us remember that love takes on different shapes according to that aspect of Christ's person or work on which our attention is fixed. In some it takes the form of gratitude. In others, who are smitten with the beauty of his character, of admiration. In others, preoccupied with his claims, reverential devotion to his service. The symptoms of its presence are manifold: sometimes adoring silence, at others irrepressible tears, or the sudden burning of the cheek, or the bearing of insults and shame with meek gentleness, or steadfastness in confessing him at all costs. Love betrays itself whether it fetches water from the well of Bethlehem at the peril of life, or comes with precious spikenard to anoint the dear body of the dead. Those that love Christ most often accuse themselves of not loving him. Let such take heart! He who knows all things, measures love not by feelings, or sighs, or tears but by acts.

There are many ways of getting to love Christ more. Concentrate your thought on what he has done for you! Cultivate the habit of speaking aloud to him, until he is interwoven with the tiniest episodes of life! Open your heart to the entrance of the Holy Spirit, who shall shed abroad God's love there! And, very specially, accustom yourself for the sake of his love to do many things that cost you self-sacrifice and effort! As we show love to others we understand his love better. Every one that loveth is born of God, and knoweth God.

(3) Joy. There is joy in love when a barrier is broken down which had estranged through long years, when confession is made and forgiveness granted, when heart flows to heart. To know that Christ loves us; that we are loved with the love which will never let us go, but which will cling to us through life and death and eternal ages, not for anything good or worthy in us, but because of his own sweet will and choice; to be persuaded that nothing, not even our failures and inconsistencies, can separate us from the love of Christ,—this, surely, must fill us with joy, however great and manifold may be the trials through which we are called to pass.

Such joy is "unspeakable." There are times of high tide in the believer's soul when we dare not speak. Words seem superfluous and empty. The tides overflow their banks, and pour their volume in unspoken thought into the heart of God.

It is also "full of glory." It is of the same nature as the glory which awaits us on the other side. There are moments of heaven on earth, free libations of the river of life, stray notes of the angels' choruses, Eschol grapes from the vineyards of the Land of Promise, flowers from the gardens of Paradise. Thus heaven may be enjoyed on the way to heaven. Thus we may adopt Bengel's motto:

"Christ in the heart, heaven in the heart, the heart in heaven!"

Surely it is better that a kettle boil over than not at all. Still more surely is it sometimes better to be overzealous in the cause of righteousness than to have no zeal at all. The very word zeal comes from a Greek word meaning to boil.

DOES GOD LONG FOR OUR SOCIETY?

Rev. James M. Campbell, D. D.

A correspondent of the writer, who in his religious experience is what the Scotch would describe as "far ben," that is, on intimate terms with God, expresses the thought that God would not be happy without companionship, for as a perfect moral being he must desire to find some object to love and be loved by forever.

This is the explanation of the doctrine of the Trinity which presents to us not a solitary but a social God. With his eternal Son he enjoyed eternal fellowship. How deeply significant are the words which describe Christ as "the only begotten Son who is in the bosom of the Father"! These words express an eternally unchanging condition. The Son is in the bosom of the Father. Between them there is an unbreakable bond of affection, and in each other's society they have unbroken delight.

Now, if God be the Father of all men we cannot escape the implication that he longs for the society of all of his children. What father is there who does not yearn for his child's friendship, and desire that he open his heart to him and tell him all his wants and wishes? It matters not what we give to God if we deny him ourselves. We keep back that which he prizes most, for he comes to each one of us saying, "I seek not yours, but you; I long to have you by my side that you may speak to me and listen to what I have to say to you." With the cords of love he draws us gently to himself, asking us to give him our confidence, to tell him all our perplexities, and to give him the joy of pouring the fulness of his comforting love into our troubled hearts.

The leader of a modern cult declares, "God is an atmosphere, not an object." The very opposite is true. God is a real person, the object of thought, of faith, of love, and of worship. With him we can hold communion. We can speak to him, and hear his answer as it is whispered in our spiritual ear. In the hour of our deepest disconsolation we can bury our heads in the bosom of his infinite love and feel the encircling of his everlasting arms.

Our ideas regarding divine availability require to be widened. God is ever near, making his help available, putting himself at our disposal. He is always at hand when wanted, always responsive to the faintest call of his feeblest child. It does not matter how long we have kept him waiting: the moment we turn to him he accepts whatever portion of our life may be left, and takes possession of us, and fills our empty hearts with the glory of his presence. Not as the world giveth does he give. The proffer of his friendship is without partiality to all who will receive it.

To this movement on the part of God toward us there should be a corresponding movement on our part towards him. Every touch of his sympathy should awaken within us an immediate response. We should love because we are loved. We should be drawn near because we are sought. Friendship is never one-sided, but is always reciprocal: it gives as well as takes, and finds greater blessedness in giving than in receiving. To make God happy is to cause our own cup of happiness to overflow.

God's desire for our fellowship presents the prayer of communion in a new and striking aspect. When the fire of our devotion is burning low and we have no desire to pray, how it would quicken our devotion and bring us to our Father's feet to remember that he is waiting for us, that he is disappointed when we fail to keep the tryst of the morning or evening watch, and that it would gladden his heart for us to come to him confessing our spiritual poverty and giving him the opportunity of bestowing upon us the wealth of his grace! God wants more of us than we ever give him. He is grieved when we grudge him our time, when we rush heedlessly into his presence and leave it in haste. We often speak of waiting upon God, but how seldom do we think that God is waiting upon us, that he waits to be gracious, that he waits to bless, and that by our coming to him he will receive pleasure! The remembrance of these things will create within us the spirit of prayer and restore to us the lost joy of that fellowship which is the sweetest foretaste of heaven that earth can give.

Among the earliest incidents of the Old Testament is that of Enoch, "who walked

with God," living with him on terms of the closest intimacy, talking to him as his unseen companion, and receiving from him sustaining power in the struggle of life. There is also the case of Moses, of whom it is said that Jehovah spake to him face to face as a man speaketh to his friend, and he, returning God's overture, spake to him in the same intimate way. There is also the case of Abraham, who is called "the friend of God," and the reason given for this title is that he believed implicitly in the promises of God, and walked in the way of faith with his hand in the hand of his unseen guide.

In the life of Jesus we see the divine seeking the friendship of the human. This friendly, brotherly man was not only a revealer of the Father, he was a revelation of the Father. He and he alone could say, "He that hath seen me hath seen the Father." When he entered upon his public ministry he gathered around him a group of young men who were to be his personal friends as well as his helpers in the work. From their fellowship he derived comfort and strength. We are told that on one occasion when wearied with his labors he called his disciples apart to rest awhile, that they might be mutually refreshed by each others' company: and this was no doubt a common experience. When his tragic death drew near, and he celebrated the last supper with his sorrowing disciples, he said to them, "With desire I have desired to eat this Passover with you before I suffer." Although they understood but faintly the great crises through which he was passing, yet he was comforted by their presence. And when in the garden of Gethsemane, as he passed through his final struggle he was strengthened by the presence of the three disciples who had been his closest friends.

In the friendship of Jesus with his disciples there is mutuality and reciprocity. As he enters into sympathy with all our thoughts and purposes he expects us to reciprocate. He takes us into his confidence, making known to us all things that he has received from the Father, and he expects us to take him into our confidence and give him entrance into every secret chamber of our souls. He longs for our love, still freely giving his own, saying, "If any man open the door I will come in to him, and will sup with him, and he with me"; and while he brings the best of the feast with him, he yet finds in our poor love that by which his spirit is refreshed.

Christian believers know no difference whatever between the dealings which they have with the heavenly Father and with his Son. Both have to them the same religious value, and both are approached on the same footing. They can say with St. John, "Our fellowship is with the Father and with his Son Jesus Christ" (1 John 1. 3). Jesus himself recognizes the same equality of our relationship in the words, "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (John 14. 23), or, more literally, we will come to him and make our home in his heart. Can the desire and effort of God to enter into the closest fellowship with us go farther than that?

If God be a father it cannot be otherwise than that he should desire that every member of his great human family should acknowledge him as Father. He tenderly appeals to each one saying, "Wilt thou not from this time cry unto me My Father?" (Jeremiah 3. 4). Every father longs for his child's answering smile, and is thrilled with the first fond whisper of his name.

An illustration of the joy of the divine Father when his dumb child is made to speak is furnished by an incident in the life of Alexander Graham Bell, the inventor of the telephone.

He had invented a system of natural speech which he applied to the improvement of deaf mutes. His first pupil was a girl in her teens who had been deaf and dumb from birth. He took her under his personal care, stipulating that she was to remain with him a year, during which time no inquiry was to be made touching her progress.

When he brought her home again it was Christmas morning. The family were at breakfast. Entering the house without the formality of knocking at the door, the little girl burst into the room, made a curtsey, and said in a clear strong voice:

"Good morning, Papa! A merry Christmas to you all!"

The scene that followed can be better

imagined than described. What joy must have thrilled the hearts of the parents to hear the child speak for the first time!

From every child of his who is willfully dumb, God is waiting for recognition and acknowledgment, and happy will he be when anyone looks up into his face, whispering the name of Father! In the recognition of God as Father through Jesus Christ the Christian life begins, and in the cultivation of filial friendship with him it is developed and consummated.

JESUS CHRIST'S SOLUTION OF LIFE'S MAJOR PROBLEMS.*

III. HOW CAN I FIND GOD'S PLAN FOR MY LIFE?

Rev. James Gordon Gilkey.

There are three distinct points of view among modern young people on the subject of God's interest in human lives. Perhaps if I spend a moment or two analyzing the three points of view you will be able to think through the whole problem more clearly.

Many young people today are convinced that there is no plan or purpose for individual lives.

Listen to the famous statement of one of our modern naturalists:

"Within the visible universe the Milky Way is but a tiny fragment. Within this fragment our whole solar system is but a small speck. Within this speck our planet earth is a microscopic dot. On this dot infinitesimal atoms of a pure carbon and water stir, ever so slightly, for an instant of cosmic time before they are dissolved back into the elements from which they were originally and fortuitously compounded. You and I are two such atoms."

If you are talking with a person who holds that point of view, it is foolish to discuss God's plan for individual lives. He begins the discussion by insisting that the world is a great mechanism in which everything takes place because it has to take place, and when everything is through taking place there is no evidence of a cosmic purpose.

The second group you will find in school or college today holds this idea: God has a plan for the human race as a whole, but no plan for the individuals who make up the human race.

Some years ago I was lecturing on this subject in a city not far from here, and after the lecture I walked home with a fine young fellow from Princeton. I said:

"I wish you would tell me what you think of my argument tonight."

He answered: "I think it was pretty poor. I can't believe for a minute that God has any personal interest in individuals. My study of history has convinced me that the human race as a whole is marching steadily forward toward a predetermined goal, but I can't believe that God has any interest in my life,—where I go to college, what I am doing there, or what use I am going to make of my life after graduation."

He went on to say that there were too many people in the world for any such theory of divine interest in individuals. It would be inconceivable, he said, for God to have an individual interest in people when about 57,000,000 people die every year. "And consider," he said, "the size of the whole universe! Suppose I represent the orbit of the earth by this ring on my finger. Do you know where the nearest fixed star is located? Somewhere on the other side of Greenfield, twenty miles away. That is the size of the universe, reduced to a scale that you and I can grasp."

The third opinion among young people today is the opinion that I would call the Christian view of life. Let me use an analogy in the hope that it will make this point of view clearer.

Here is a man who has a small son. He makes up his mind he would like that boy to go to college, go on through college to medical school, then take a year or two of post-graduate work in some hospital in Europe, and come back and start in his work as an American surgeon. That father's plan is a plan for a particular child. It concerns that son alone, not the family as a whole, or the other children in the city. But of course such a plan and purpose for that boy's life

* Northfield Young Women's Conference, 1924. Mr. Gilkey is pastor of a Congregationalist church in Springfield, Mass.

does not mean that the father cares whether his boy wears on a particular day a khaki suit or a sailor suit. The father can leave such details to chance and circumstance and individual choice. They do not affect the great purpose he has for that boy's life. And of course, again, a great many things may happen in that boy's life which the father does not want to have happen at all. For instance, the boy may go out coasting some day, slip off his sled, and break his arm. The father did not want that accident to happen. What does the father do? He makes a second plan for his boy's life. Now that the boy is crippled and cannot be an operating surgeon, the father must fit him for some other career. The father can be trusted to do that. Any other course of action would be unworthy of a true parent.

In discussing God's plan for individual lives, try to keep in mind some such human analogy! When I am talking about God's plan for your life and mine I do not mean for a moment that I think it was predestined from all eternity that I should wear a black necktie this morning instead of a blue one, or that it was predestined that you should come into this hall through one door rather than through another. I think these small and minor contingencies of life are left open in the case of God's plan for our life, just as they are left open in the plan that any one of us happens to have for his child. Do not think that when you discuss God's plan for your life you are involved in all the intricacies and difficulties of predestination! You are not, practically. Neither does God's plan for your life mean that everything that happens is just what God wants. The world is full of things that God hates, and struggles against, and works to overcome.

I think we can also say this: If human parents, finding that their first plan for their children has been blocked either by circumstance or the blunders of the children themselves, would promptly devise a second plan for the children, we can surely expect God to do as much. God, finding that you and I, either because of tragic circumstance or our own sin or folly, wreck his first plan for us, in his infinite mercy and love will find another use to which he can put our shattered lives, and eventually make something splendid out of us, even though there has been a necessary redirection of our whole career.

God's Plan.

Against that background I can make clear what I think about God's plan for your life and mine.

I believe just as firmly as I believe that I am standing here and you are sitting there that God has a definite purpose for your life and for mine,—a work that he wants each one of us to do, a particular city in which he wants each one of us to live, a group of friends to whom each one of us ought to give our friendship and help. I believe, however, that in that plan God leaves a great many details to circumstance. I also believe that if either through sin or tragedy God's first plan for your life or mine is interrupted, we can trust him to find a second use for us somewhere else.

If you want a verse in the Bible that suggests this idea you will find it in the book of Jonah, the third chapter and the first verse: "The word of the Lord came to Jonah a second time." If you ever come to a moment in your life when you think you have missed God's plan for your career and you grow utterly discouraged, turn to that verse. "The word of the Lord came a second time." That is what happens to many of us: we find second chances.

Can I give reasons for accepting this view of life? I have two reasons.

The first is this: I believe in God's plan for my individual life and yours because it is the obvious conviction of Jesus Christ.

Turn to Matthew 10. 29: "Are not two sparrows sold for a farthing? Not one of them shall fall to the ground without your Father." Now turn to Luke 12. 6: "Are not five sparrows sold for two farthings? And not one of them is forgotten before God." One Gospel reads that five sparrows were sold for two farthings, and the other that two were sold for one farthing. In Jesus' day one of the common articles of food for the poorer people was sparrows. These birds were so cheap that they were sold two for a denarius; or, if you wanted to spend two denarii, you could get not four but five, for the storekeeper would toss in an extra one. What does Jesus say? He says that even creatures as insignificant as that have their place in the thought and love of God. Nothing that happens to them is overlooked. "Fear not! Ye are of more value than many sparrows." "The very

hairs of your head are numbered." Jesus obviously believed in God's individual interest in individuals.

The second reason for believing in God's purpose for individual lives is this: Individual lives are the most valuable things in the whole universe. If God cares for anything, he must care for individuals.

The most precious thing is not some object of the physical world, a mountain or a hill, a tree or a lake. There is something finer and stronger than any such object. Do you remember the little jingle that somebody wrote about General Goethals, who superintended the building of the Panama Canal?

> "A man went down to Panama,
> Where many a man had died,
> To slit the sliding mountain,
> And lift the eternal tide.
> A man went down to Panama,
> And the mountain stood aside."

There is something in the world greater than any object of the physical universe. What is it? It is human personality. When you admit that obvious fact, that human personality is the greatest thing we know, you are face to face with this interesting corollary: Human personality always comes in highly individualized portions. You would not say to me, "There are 700 personalities here this morning, and each one is just alike." You would say, "There are 700 individualities here." If personality is the greatest thing in the world, that means individual personality, because personality always exists in the varying forms of individuals.

When I say that God's interest must be in the greatest thing in life, namely, personality, I am committed to the proposition that God's interest in personality means God's interest in individuals, in you and me and everyone else. Jesus' belief is not something that runs counter to common sense. It is something that is backed up by the best and most intelligent thought of intelligent people.

How Find It?

Assuming that God has a plan for my life, how can I find what it is?

There are four concrete ways by which earnest and sincere people can discover what God wants to do with them and through them.

First, if you want to find God's plan for your life, study your endowment!

What is the thing you can do? Where do your abilities lie? What is the kind of work you can do best? There is the first suggestion or indication of the work God wants you to do.

Here is an interesting verse which has been a profound help to me, Luke 11. 33: "No man lighteth a candle and putteth it under a bushel, but putteth it on a candlestick, that those who enter the house may see the light." All of you realize that that record of Jesus' teaching has come down to us largely through a process of oral transmission. Jesus died about the year 30 or 33 A. D. The first extant Gospel was written about the year 70. Therefore there was a whole generation in which the record of Jesus' teaching was passed on by word of mouth. During that period of oral transmission the account of the exact circumstances under which Jesus spoke many of the parables and the matchless sentences of the Sermon on the Mount disappeared, and we only have the record of the actual words. No one has any idea of the circumstances in which Jesus spoke those words about the candle and the candlestick. My guess is that Jesus was discussing the relationship between a person's ability and his life work. What does he say? No human being will light a candle, then take that candle, all aglow with radiance, and put it under a box, where it is sure to be wasted. "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father!" If people will not waste candles, God certainly will not waste personalities. If God has given you some particular ability, the power to bring a certain radiance into life, you can count it absolutely sure that in your life work, somewhere, God will provide a use for that particular power.

The second suggestion is: Study the actual needs all about you!

It is queer that some people, face to face with a real human need, and asking themselves where God's plan for their life lies, will resolutely shut their eyes to the work right in front of them, and go off looking elsewhere for the work God wants them to do.

Here is a story out of the experience of many a minister.

A young girl comes home from boarding school, saying, "I want to find God's plan for my life." She comes back to a town where there is a church that is making a tremendous effort to reinstate itself in the life and thought of the rising generation. On Sunday this girl says:

"The minister's sermons are pretty dull three times out of four, so I think I will skip the next three Sundays. His Sunday school is not very good. They are losing all the children in the community. I don't want to have anything to do with a losing venture, so every one must excuse me from helping out in the Sunday school. The club for working girls is in need of help, but I have a good many social obligations just now, and it happens that there is a series of dances and bridge parties every Tuesday night for the winter. Please find someone else for local church work."

And then, when the minister says in discouragement, "All right, I will see if we can get some of the people over 50 to do this work," she has great consolation in his departure!

The other day one of the finest women in my church said to me: "The thing that puzzles me is this: What is going to happen to the church when the older generation drops out? We are the only ones, apparently, who have a deep sense of loyalty to the institution. These young people you talk to at schools and colleges and conferences will come to church just as long as they get something out of it, but the minute they feel that the return is less than the investment, they stay away. Only a few of them have any sense of loyalty to the church as an institution."

If you want to find God's plan for your life, do not think that it is necessarily in another city, or another church, or somebody else's Sunday school! I wonder if you realize how much of an opportunity there is for girls like you in the work that is now being undertaken by churches like your own, right at home.

Here is the third suggestion: Study the actual opportunities open before you!

It would be a very interesting thing if we could look ten years into the future and see the personal problems some of us will be facing. Let me describe them in a kind of prophetic way.

Ten years from now some of you will be saying: "If I could only break free from my family, my home connections, the town in which I have to live, the church in which I was born and which I ought to support, the family tradition that lays a great responsibility on me! If I could only go somewhere else! Then I would find God's plan for my life!"

Three or four years ago I was talking with one of the most successful social workers in New York. We were discussing this very problem, and finally this lady said:

"My life has been a strange failure. What God wanted me to do was to complete a piece of social service work in the Near East, but I never could get there. My sister fell sick, and I could not leave home. Now it is too late to go, and here I have been ever since." Then her voice broke as she added: "I am afraid I have missed God's plan."

Then I thought of the families on the East side that I know,—families that rise up and call her blessed because of what her life and friendship have meant to them. Did she miss God's plan for her life? I cannot believe it. Many of us have felt she was just where God wanted her to be.

If God puts you in a place where there is a wall around you too high to climb, too wide to pass around, too thick to burrow through, and you are a prisoner there, do not think God's will for your life is somewhere else! If you find barriers about your life that you cannot possibly climb, then you can say quietly and confidently, "Here is God's will for me!"

And fourth: Remember that no matter what happens to you and to me, God can always be trusted to make some use out of our lives, if we will let him.

This is the experience of ten thousand times ten thousand,—men and women for whom God has made second plans when sin or circumstance has wrecked the first. Make the most of yourself for the sake of those who love you and need you, then let what will happen, happen! God can be trusted to make the most out of you just as long and just as often as you try to make the most out of yourself.

(IV. in this series: Sources of Surplus Power.)

BIRD'S-EYE VIEW OF THE BIBLE—II.*

Rev. Frederick W. Norwood, D. D.

IV. Man and Deity.

I want to give two Scripture passages for today. One is Genesis 3, and the other is Acts 12. 20. As I have said before, I do not wish to treat Genesis in a manner of a critical analysis. All I do wish to say is that whoever wrote Genesis had a very keen insight into life. This man who had to form some theory of the universe with the aid of the Spirit, saw three things: first, that man was to have dominion over all the earth; second, that man was to labor; third, that the supreme temptation was not only that man was to dominate the creatures of the earth and his fellows, but soon to reach his hand up to God himself. In the garden of Eden we have the picture of man grasping at the power of God. There was no thought of service or obedience. Man tried to get on an equality with God.

The picture presented in the chapter of Acts is quite different. We have here the idea of incarnation. Those who have read the history of human thought know that the idea of man clothed with deity had been quite common. Augustus Cæsar told the people that his predecessor Julius Cæsar was a god, thus hoping that he himself should be likewise hailed as divine. Caligula claimed to be a god before he died. So here in the New Testament we have Herod, a mean and contemptible man in a position of great power, and claiming to be a god. People flattered him and cringed before him.

Today we do not consider humans clothed with deity in that way. However, man does desire to rise above his ordinary station in life. He seeks to lift himself and do the works of God. He has accomplished wonderful things. The idea of service, however, has not been such a great achievement. He has shut out half the facts of life. Man has not yet captured the idea that a true likeness of God is service to man. We think of great power in terms of an army, a navy, and wealth. The great nations are the strongest, we say. The Biblical idea of the incarnation is different from that. In the early part of the Old Testament the Messiah came in the likeness of a king. In later and other books of the Old Testament the Messiah came from the heart of human sorrow. Isaiah 53 is a startling picture of God coming among men. Grief is the noblest ideal in the Old Testament.

This is a strange prebiography of Christ. It makes one look back. Today prophetic sayings are regarded as not so important. We even underestimate their significance. But how often in the New Testament we came across this phrase, "It is written"! The Old Testament was very important to early Christians. A special reference to it gave the explanation of the coming of Pentecost: the early Christians saw in this passage a direct proof. Surely God has been a moving spirit hovering over the ages.

The Biblical idea of God is contrary to the thought of ordinary man. The Biblical idea of God would have him come down until man can comprehend him. Chesterton has said, "A great man is not unlike his fellows, but most like them at their best." I never think of Lincoln as a genius, but as a great human. He was unspoiled by philosophy and untainted by false ideas of social status. He lived close to nature. He may have been long in reaching his objective, but at the last he arrived and started the great truths. If, as Chesterton says, "A great man is most like his fellows at their best," then when God sent his own Son he sent one not unlike, but like them: so much like them that it requires many years before they discover that he is like them. He was not man climbing up, but God coming down. Don't you see it is down, down, down? He comes in the likeness of the lowliest of men unto the most shameful death. Man must not climb away from reality in order to get deity. There is deity not only in the high, but even in the low things. The common blade of grass is rooted in deity. We desire something that takes us deeper in life. Too often man despises the lowly things, for he thinks God is not there. He struggles to reach the Olympian heights, and then misses God in the low.

God is made manifest in the flesh. How

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* Northfield Woman's Home Mission Conference, 1924.

Dr. Norwood is minister of the City Temple, London: Dr. Joseph Parker's old church.

can God manifest himself in any other way? Nature cannot tell you much of God. It is true, nature is often beautiful, but she is likewise often cruel. The stars will shine with just as great brilliance even though you are dying with hunger. Nature cannot tell you of the heart of God: God is fully manifest only in the flesh. The incarnation is not a disturbance, but a culmination. God found in Christ a body and a mind through which he could bring himself to man. Christ is not an eruption from above: he is at the heart of things. All nobility found an answer in him. He has come to teach us to find deity everywhere. He has touched with his magic wand the whole of life.

We close today with the book of Revelation. This was written by a Jew. To the Jew God was lonely and supreme. One of the greatest miracles occurred when the Jews believed that the man Jesus was God. This meant that slowly but surely man and God would coincide.

Man and God are bound up in justice. Injustice will come and take its toll, but sooner or later justice is dealt. We believe that the recent war was a terrible injustice, but the generation that will come after us will see it in a longer and truer perspective. In the final judgment man is the judge. "I was hungry, and you fed me not. I was cold, and you clothed me not. I was in prison, and you visited me not." When these looked upon the face of the man they had known in life, they became conscious of their guilt and turned away in shame. Judgment came from their fellow man. No man can be just to God who is unjust to man. God and man are bound up together in salvation.

V. Man and the Source of Power.

In the third chapter of Ephesians, from the 14th to the 22nd verses, we are told that it is through the Spirit of Christ we are to receive power. "May you be filled with the fulness of God!"

Although I closed our last talk with a passage from Revelation, I did not intend that to be the last lecture. One should not stop with Revelation: that is a beginning. What is the good of a revelation if men do not heed it? What is the significance of Revelation? Can God be added to the working forces of life? The working of God in a direct way is more difficult for us to comprehend than it was for our fathers. In the olden times the universe was conceived of as confined to very definite limits. We of today are awed by the immensity and the infiniteness of the universe. Also we have discovered its inevitability. God is not a disturber of law as our forefathers believed. We know now that God works in an orderly and fixed manner. It is for this reason that many consider life as already ordained and inevitable.

It is against the insignificance of life that I wish to protest. The Bible is of no value unless God is added to the working forces of life. Paul tells us that he was always seeking his aid from God. I picked up a book not long ago, "The Rival Philosophies of Jesus and Paul." This book expresses an idea very common in our day. It suggests that Paul diverted and even perverted the gospel of Jesus. "Let us go back to Jesus!" is the cry. "Paul has stamped his Jewish individuality upon the gospel, so that Christianity has become a Jewish faith." If this is so, then Paul, could he know it, would be very grieved. Paul loved Jesus, and his work was a passionate love. He endured many privations for the sake of Christ. What if Paul could not help leaving a trace of his individuality upon Christianity? If the aim of Christianity is to make a strong personality, then the impress of the reflex must be taken. The great men from the time of Paul through Luther, Calvin, Knox, Wesley, down to D. L. Moody have all left their impress upon the faith. It is true that one faith was handed down to the saints. It is also true that no man can live that faith, have it burned in upon his heart, and hand it on exactly as he got it. That is not what God wants. Is not the purpose of revelation a strengthening and enrichment of the soul? Personality is left upon the faith. Paul took the faith of Christ and showed men how they could make that faith a reality in their own lives.

Our task for today is to free the world of war. If war grows it will become costlier in material and human price until the time will come when Christianity cannot live alongside it. It is a choice between Christianity and war. Our age is not concerned with the question of the Jew and the

Gentile, or other questions that have vexed the past. They have their eternal meaning, but need no emphasis today. We must put the emphasis on life as we live in the economic, social and racial aspects of it.

When Paul discovered Jesus, he discovered Paul. The brilliant and narrow-minded Paul became human and liberty-loving. Christ set Paul loose. He broke the dam that held back the strength and enthusiasm of the personality that was Paul. Paul was conscious of a power outside of himself. Yet the more he measured up to the task given him, the more he felt his own weakness. I dare say that this was the thorn in his side. Some say it was defective speech. If so, Paul did not learn of his infirmity until he was filled with the love of Christ, and he found himself unable to express himself suitably. He could not tell others of his passion for Christ in accurate terms. He was tongue-tied. His eye-sight did not bother him until he had met Jesus, and then he wanted to travel and bring Christianity to others. The first discovery of the by-product of strength is the discovery of weakness. The more Paul faced the problem of winning the world, the more his own gifts seemed to tarnish in his hands. "I can do all things through Christ who strengtheneth me."

Paul saw Jesus against the background of God. He saw God in Christ, reconciling the world unto himself. The great doctrine for Paul was the resurrection. His letters are filled with this burning truth, that God raised Jesus from the dead. Our fathers were very much concerned with the resurrection in the sense that it was a return to life. But do you think that the power of bringing life back again is more wonderful than the birth of a child? What we call a miracle is something that has never happened before. It is said that a babe is born at every tick of the clock. Apart from the Bible we do not know that the dead have ever come back to life, but we have explored the mystery of birth in so far that we know what laws control it. Because we have discovered the laws we say there is no mystery. The supreme mystery of the resurrection is not that Christ arose,—that is only part of it,—but that the purpose of God was fulfilled. It was the power and will of God.

We have doubted the dynamic of God. Most of the books concerning power today pay tribute to the beauty of Christ. Now when a world has been wrecked by unchristian principles, statesmen say that the Sermon on the Mount is good politics. We want not good flatterers, but a generation of believers, who will believe that the way of Christ is the only satisfactory solution. With a minimum of human labor, Christianity has accomplished miracles. Some day people will not only just talk about Christianity, but will get right down and work over it. God is anxious to work among human kind in this light.

God is life. In order for God to be real he must express himself to man. Some say that the earth was always here, then the time came when God wished the earth to be made beautiful. Since that time man has always been calling upon the name of God. When the Creator made a mountain it became the symbol of strength. When he made the trees and the grass with their changes varying according to the seasons, nature blossomed forth in her beauty. It is thus that God makes himself known through the elements of creation. Even inanimate things seem to take on life. A rubbish pile is soon covered with bacterial growth. God avows no vacant spaces. Creation is indeed a foaming goblet, filled to the brim with life. Lastly we have life in human form. Is it not possible that God can speak better through man than through a mountain or a tree? And if man had more of the good in him, could not God speak more clearly? Take Lincoln, for example, I believe that Lincoln is shaping America today more than any other force. When he lived he was scarcely valued at all. During the Civil War he was scandalized in the newspapers. One night he was killed. Lincoln the giant, killed by a wretched assassin! But from his gaunt body there arose the spirit of Lincoln, which brooded over not only America, but traveled over the ocean to other lands. God is not God of the dead, but of the living!

God can still speak through the soul whose house is the body. What God really wants is bigger men and women. "I am come that ye might have life, and have it more abundantly." An impoverished life is a reproach to God, but a vitalized life is the vindication of God.

THE FIGHT AGAINST TUBERCULOSIS.

Miss Elizabeth Cole.

"Over the doors of the hospitals for consumptives twenty-five years ago might well have been written these words: All hope abandon, ye that enter here! Today, in the light of new knowledge we may justly place at the entrance of the modern sanatorium the more hopeful inscription: Cure sometimes, relief often, comfort always!"

That was said by Edward Livingston Trudeau before his death nearly ten years ago, and to him belongs much of the credit for the change. During his lifetime tuberculosis from being considered a hopeless disease came to be regarded as a curable one. Open air sanatorium treatment, begun in this country by Dr. Trudeau in the Adirondacks, was greatly responsible for this "light of new knowledge" that brought about the change.

Edward Livingston Trudeau was born in New York City on October 5, 1848. His boyhood was spent in France in pleasant, comfortable surroundings until after the Civil War in 1865, when he and his older brother returned to New York. Then something happened that changed his whole life. His brother, always delicate, developed tuberculosis. There were no trained nurses then, no knowledge of the need for disinfection and care of the germ-laden sputum. Even the doctor cautioned against opening the windows, and once a week would usually leave a new kind of cough medicine. For four months, until his death, Trudeau nursed his brother, sleeping often in the same bed with him and taking absolutely no precautions. "How strange that after helping stifle my brother and infect myself through such teaching as was then in vogue, I should have lived to save my own life and that of many others by the simple expedient of an abundance of fresh air!" he says in his autobiography.

For Trudeau did become infected by his beloved brother. His life in New York at that time was carefree and easy, and had it not been for the influence of Miss Lottie Beare, whom he loved, Trudeau would undoubtedly have become lazy and dissipated. But in 1868 he decided impulsively to become a student in the College of Physicians and Surgeons. His father had been a doctor, and his mother's father a French physician whose ancestors had been physicians for many generations, so that although the new life was difficult, and it was hard to break away from his less serious-minded companions, he must have inherited a sincere love for the work. The year before he was graduated he had convinced Miss Beare that he was not like the frivolous set who were his friends. They became engaged and were married in June, 1871, three months after he passed his examination for M. D.

Some swelling of the lymphatic glands on the side of his neck was the cause of his seeing a well known English physician while in Liverpool on their honeymoon. He said the glands were an evidence of a run-down condition and a tendency to scrofula, advised him to paint them with iodine, eat plenty of bacon for breakfast, and take a tonic with iron in it. Neither Trudeau nor the doctor realized these glands really indicated tuberculosis. Later he had several attacks of fever, but it was considered to be malaria, and he took quinine for this. On the spur of the moment, however, when he had found his temperature to be 101°, he dropped in one day on the late Dr. E. G. Janeway of New York, a skilled diagnostician. He found "the upper two-thirds of the left lung was involved in an active tuberculosis process."

In his autobiography Trudeau says: "I stood on Dr. Janeway's stoop, I felt stunned. It seemed to me the world had suddenly grown dark. The sun was shining, it is true, and the street was filled with the rush and noise of traffic, but to me the world had lost every vestige of brightness. I had consumption, that most fatal of diseases! Had I not seen it in all its horrors in my brother's case? It meant death, and I had never thought of death before! Was I ready to die? How could I tell my wife, whom I had just left in unconscious happiness with the little baby in our new home? And my rose-colored dreams of achievement

These children are being cured of tuberculosis at Perrysburg, New York, by fresh air and sunlight.

and professional success in New York! They were all shattered now, and in their place only exile and the inevitable end remained!"

And so they went to the Adirondacks, and began there the life of hardship in the forests around Saranac Lake. In a wilderness then, with a 42-mile drive from Ausable Falls to Paul Smith's primitive though comfortable sporting resort, Trudeau began his "cure" in the clean air.

This step on the part of the great pioneer doctor probably furthered the cause of tuberculosis more than any other step taken by an American. No greater departure from former treatments of the disease could possibly have been made. Instead of going to a warm climate and remaining indoors with closed windows and no sunshine, Dr. Trudeau braved the coldest, snowiest winters. His many medical friends were open-mouthed with astonishment at his daring, and when it was found that he had withstood the Adirondack winter they began to admit there must be something of value in the treatment.

Other tuberculosis patients wished to find the power of healing that seemed to be in the woods and fresh air. The treatment was costly, however. Trudeau thought of the multitudes of poorer persons in the cities who were dying of his own disease, and it was to help these that he conceived the idea of a cottage sanatorium there in the Adirondacks. He had no money with which to finance such a hazardous proposition, and it was necessary to turn to his friends for financial help. Fortunately throughout his life Trudeau's enthusiasm, his winning personality, and now his undaunted courage in fighting his sickness had brought him many friends who loved and admired him. Little by little he convinced wealthy persons of the benefits that might be brought to sufferers who lived in the city. He begged from friends, from strangers, from everyone who he felt could well afford to help increase his sanatorium fund. At length he started with one little cottage, and two factory girls from New York were his first patients.

His wife, his assistant physician, nurses, and the many mountain people who had grown to love Trudeau, all contributed toward keeping him from being discouraged during the first years of his new undertaking. Working at first in makeshift quarters for a laboratory, Dr. Trudeau became the pioneer of the treatment for tuberculosis which is used the world over today. Later he had the first research laboratory in America designed especially for the study of the tubercle bacilli, then causing the death yearly of one-seventh of the population. From his experiments on rabbits and guinea pigs he was able to demonstrate particularly the value of fresh air and good environment as contrasted with bad air and poor environment in tuberculosis.

Trudeau, himself, was never wholly cured. He often endured intense suffering, and many times his life was despaired of, but the clean breezes of those mountains and his "beloved pines" always rallied him, and he lived until 1915.

Trudeau Sanatorium, started forty years ago, in 1885, is a beautiful memory of him. Next year will be celebrated there the fortieth anniversary of the beginning of this new treatment for tuberculosis. During

these years many other sanatoria have been started throughout the country, and the work of preventing and curing tuberculosis has been greatly expanded. Trudeau's contribution to the world through tuberculosis study and through the rest and open air treatment has meant such a great saving of lives that wherever one is restored to health by his treatment the inspiration of Trudeau lives on. No greater tribute can be paid to the man than this thought.

Today in the United States there are available nearly 70,000 beds for the care of the tuberculous, and it has been estimated that not less than 800,000 persons have passed through these sanatoria in the past decade. Of these close to 600,000 are still alive. Some of these beds are private, and many of them have been made possible by Christmas seals that support the work of anti-tuberculosis associations.

Trudeau was elected the first president of the National Tuberculosis Association in 1904. Their work, begun and influenced by Dr. Trudeau, is supported by the annual sale of tuberculosis Christmas seals. His spirit ten years after his death is just as keenly felt, and is today just as much of an inspiration to continue the work to prevent tuberculosis and diminish the yearly death toll.

Those who help in the 17th annual Christmas seal sale are perpetuating the memory of one who helped to bring "cure sometimes, relief often, and comfort always" to thousands of disheartened sick persons.

LEPERS IN KOREA.*

Rev. J. Kelly Unger.

For about two years I went around in America telling people about lepers, and I found there were some who had never heard of lepers. In Mississippi once a very old elder got up in the pulpit and said:

"Ladies and gentlemen, we are very glad to have Brother Unger with us! Brother Unger is going out as a missionary to the leapers."

I had no idea of going in for an Olympic exhibition.

In Georgia a friend got up and said: "We are very glad to have Brother Unger with us. He is going on a mission to the leopards."

I had no idea of going on a hunting expedition.

In still another church a man got up and made some such remark, and then said: "We are very glad to have him with us, and we think he is honest."

And there I was to get money for the American Mission to Lepers!

But it is a pleasure to be here where there are so many who have been familiar for many years with the work for the lepers of the world.

"And when he was come to the mountain, behold, there came a leper, and fell down at his feet, saying, Lord, if thou wilt, thou canst make me clean! And Jesus, moved with compassion, said, I will: be thou clean!" And one day Jesus gathered around him the twelve disciples and sent them out to preach the gospel, and he gave them some specific commands, and here is one of the commands:

"Heal the sick and cleanse the lepers! Heal the sick, and in particular I want you to take care of the lepers!"

Sick people, but a particular class of sick people. I want you as Christian people from now until I come again to have a share in carrying the gospel of Jesus Christ to the unfortunates who are treated like dogs on the streets of heathenism.

As Jesus stood over that poor form he did three things that I want you Christian people to do. The first thing that he did was to behold the leper, the second thing was to love the leper, the third thing was to save the leper. Because you are Christian people, which means Christlike, I do expect you to stand with Jesus Christ and look with his spirit on that poor form. To a heathen audience I could not say this: I could not expect a heathen audience to have a thing to do with lepers,—I would rather expect them to cast them aside and run from them. But when I come to a Christian audience I feel perfectly at home in asking you to stand over that leper as Jesus stood, and behold him.

Not long ago, in the South, a man came

* Northfield General Conference, 1924.

to me and said: "I'll tell you what to do with those lepers: just gather them all together and shoot them." But Jesus Christ stood over them and beheld them. So this afternoon I want you to see the leper that you should behold,—hands gone, feet gone, eyes gone, the mucous membrane of the body all eaten up. A leper in the last stages of the disease reminds me of an old log that has been lying out in the woods for years. You put your foot on it, and it just falls to pieces. The leper is just a hulk of humanity. He sits day after day, week after week, year after year, and watches himself die by inches,—his hands come off and his feet come off,—dying and yet living, living and yet dying; and he cannot help himself at all. Is it wrong to ask you to stand as Jesus Christ stood over that leper, and see him in that condition?

My Christian friends, I can understand the sympathy and the tenderness of the heart of Jesus Christ when I go back in my mind and see what we have been seeing for the last three years in Korea. They come to our house at midnight, and hold up hands without fingers, and in their strange language call out, "O pastor, pastor, give us life!" I can understand the sympathy of Jesus Christ when men were crying out to him to give them life, and you can understand the heart of the Christian missionary who hears them crying for life that he cannot give.

An old leper, coming to our house one day, as he got to the bridge fell dead because he had not strength enough to bring him to what he called heaven.

Another old leper who was on his way to heaven,—because the lepers call our colony heaven,—he got as far as our back door, and crumpled down and died at our very door. That was a leper that Jesus Christ two thousand years ago spoke to you and to me about.

I remember an old woman who came one evening to our house and pounded on the door. I was sitting in the front room, and went out, and there was an old, scarred, heathen woman, who had been beaten and bruised by heathenism, and back of her was a tiny little leper girl. September it was, and the weather was getting cold. She came and said:

"O pastor, pastor, my little girl is going to die if you do not take her in! Her father has run away from home, and she has nowhere to go. I can't go back with her. Won't you take her in?"

Rev. J. Kelly Unger.

At that time we were overcrowded, and so I actually had to slam the door in her face to send her away. Then I went in and sat down.

In a little while my wife came in and said: "There is a leper trying to break into the kitchen."

She was trying to get in with that little girl. I had to send her away, but she came again, and pounded and pounded on the door.

Christians, they have just got to come in or die! It is death or life, and they will take a chance of either. And that is what Jesus Christ wants you and me to behold.

The second thing which Christ did for the lepers was to love them. He was moved with compassion for them.

The highest, the noblest, the supreme duty of Christianity is to love. Take love away from us, and we have no Christ and no Christian life. And I say to you that the Christian's duty today is to go to the vilest, the meanest, the filthiest, the most hateful of humanity, and dig down under

that vileness and filth and bring up and love the unlovely. Christ was moved with compassion for lepers: and the greatest joy I have ever had in my short life has been to be out there and have 575 lepers in our colony coming to believe in Jesus Christ, seeing him come into their lives knowing that they love him and are saved by his power. While you are sitting here, my Christian friends, the colony that we left about three months ago is out yonder, 575 lepers, all of them hearing the gospel of Jesus Christ every day and being given the opportunity of accepting him as their Saviour.

But did you ever think of pity without response? I have taken people through our leper colony who were worth hundreds of thousands of dollars, people who were touring the world for pleasure, and I have carried them all around and finally taken them to the dead house. The dead house is where we place lepers in the last stages of the disease, where they go to die. I have actually taken members of the church by that dead house, and I have heard them say, "Oh, I do not want to see any more! How pitiful! How terrible!" And do you know, I have seen those people walk off without giving one cent of help, and knowing that outside the gate there were fifty or sixty lepers who were begging and waiting for months to get in! That is the way to degrade a Christian heart, to see a need, to hear a cry, and give no response.

The third thing that Jesus Christ did for the leper was to save him. He stretched forth his hand and touched him and said, "Be thou clean!" and he was cleansed.

Listen to this: I do not believe in humanitarianism alone. People have the idea that leper work with us is humanitarianism. But feed a man tonight, and he will be hungry for breakfast; feed him for breakfast, and he will be hungry for supper. Give him Jesus Christ, and he will get salvation, and he will soon get his own supper and breakfast too. My wife and I would resign in the morning if we were out in Korea only feeding human bodies and curing human sores, but I want you to know we are there for no other purpose than to tell this neglected class that Jesus Christ died to save them.

Now there are two questions you are asking that I want to answer the best I can. How is leprosy transmitted, and what is the danger?

There are four theories we can give, but they are just theories: and I don't know whether I am telling you the truth or not when I am telling you what scientists say.

In the first place, they say the disease is surely caught by direct contact. You have a cut in your skin, and touch where a leper has been, and the germ comes from the yellow fluid that oozes out of their sores. So by direct contact you can catch the disease.

In the second place, in Korea people put a big bowl of rice on the table, and lepers and all come and eat out of the one bowl; and they all sleep on the same floor. That spreads the disease.

A third theory is that the bed bug can carry the disease.

Another theory is that if you are close to a leper when he sneezes or coughs, you are likely to inhale the moisture from his breath and catch it in that way.

The germ is not thought to travel through the air. Little children born to leper parents never inherit the disease, and we can save them from that horrible life of leprosy and present them to Jesus Christ if we can take them away from their parents. I have some pictures here of leper mothers with their little babies swinging on their backs.

When we first went to Korea, my wife and I were walking along, and down the road there came an old leper woman with a little baby on her back. She told us she had walked twenty miles with that baby, eight months old, on her back. She sat down in the corner of our yard, and the first night, the second night, all day and all night for three days and three nights she sat there with that tiny baby, nursing it, of course with her body full of leprosy. And I had the terrible task of separating a leper woman and her baby. I told her that if she would give me the baby I would let her into the colony. So we took the baby, and gave it to a Korean woman to keep, and she went to the colony. I actually had to tell that woman not to touch her own child, because she was a leper. In about three days this mother, poor thing, had to slip out of the colony and go to see her baby.

She went to the home, and grabbed her baby, and began to hug it, and I actually had to reprove her for hugging her own child. I told her to go back to the colony, and not to go to see her baby any more. About a week later mother and child disappeared, and we have never heard of them since.

Christian friends, I want you to thank God that you are not lepers! There are two million lepers in the world today, which means that every eight-hundredth person is a leper. Why shouldn't you be one of those? You cannot answer this. I am sure I cannot. All I can say is that God has not seen fit to send leprosy into my life. I think there is another answer: God is so good he has not seen fit to send leprosy to me.

Is there a cure for leprosy? Scientists differ on that point. I will tell you what has happened in our colony: we have let 95 cases go home, and these people have not had to come back. From three years' experience we think they are cured. I say now there probably is a cure for leprosy in its earlier stages at least.

Now I want briefly to show you just what we are doing for the lepers in our colony in Korea. Over here is a large group of lepers, fifty, sixty, seventy, filthy and dirty, full of vermin, begging and crying at the gates of Christianity, "Give us life! Give us life!" Over here is a church with 279 baptized Christians, hearing of Jesus Christ every day: eight different kinds of industrial work to keep their minds and their bodies active, sores healed, souls enlightened, sunshine coming into their lives and sorrow going out. That is what we are doing.

Some years ago one of our missionaries was out in the country. As he passed a field he saw a crowd of old, dirty beggars, not lepers, and in that group of beggars he saw a little girl. He said to himself, "There is something wrong," and he got off his bicycle and went up to them, and saw they had a little leper girl with them with great sores all over her body. For what? The beggars go all over Korea begging, and when people will not give them food they will go where there is a big bowl of rice cooking, and they will reach back into the crowd and bring out this little leper girl, and she goes and touches the food with her hand, and then the people give all the food away. So this little girl was going about as a food-toucher for this group of beggars. We took her into the colony, and today she can recite the Shorter Catechism, has been baptized as a Christian, and is one of the leading Christian girls in our colony.

But there is something further to be said about that little child that I want you to know. She was stolen from her heathen parents when she was so young and so small that she does not have any recollection at all of her father or mother. In fact, she never heard the word "Mother,"—think of that!—never having known that there was such a thing as a parent. All she knew was that she was a little food-toucher that walked day and night with those old beggars.

My Christian friends, Jesus Christ has given you and me a command not alone to stand and behold, not alone to love, but a command to save from sin the lepers of the world. And I want you to see the twenty thousand lepers that stand around us in Southern Korea all day. I want you truly and sincerely, in the depths of your hearts, to hear their cries, "Give us life! Give us life!" I have had to go through the ordeal of seeing lepers who have walked one hundred, two hundred, three hundred miles, begging to get into "The Heaven," as they call it, and have had to turn them away: heathenism knocking at the door of Christianity, Christianity turning them away and saying, "We have no place for you." The very thing we go out for is sometimes the very thing we cannot do.

When we go back to Korea, very soon, we are going to open a new colony where there will probably be two thousand lepers. A friend of mine and myself are down in one of the Southern states raising money to open that colony.

And behold, there came a leper, who bowed down at Jesus' feet and worshiped him, and looked up into his face and said, Lord, if thou wilt, thou canst make me clean! And Jesus stretched forth his hand and touched him, and said, I will! Will the Christian people here stretch forth their hands in the name of Jesus Christ, the Saviour of the world, and touch and help make clean the twenty thousand lepers of Southern Korea? That is our prayer!

A MODERN INTERPRETATION OF SIN AND REDEMPTION.*

II. ARE MEN SINNERS?

Rev. John Gardner, D. D.

This morning we are to consider together the question, Are men sinners? First, may I read you five passages out of the Scriptures: three from the Epistle to the Romans, one from the third chapter of the First Epistle of John, and one from the story of Cain recorded in Genesis:

"Through the Law cometh the knowledge of sin. I could not have come to know sin except through the Law. Fleshly-mindedness is death, but spiritual-mindedness is life and peace. Sin is lawlessness. Sin coucheth at the door."

All of us are aware of a kind of uncertainty which is creeping into our church life and into our pulpit messages. About twelve years ago Sir Oliver Lodge said the modern man is not worrying about his sins, and I think that is quite an obvious fact. The average church member, who is supposed to know something about sin and about emancipation from sin, does not seem to be very much troubled about the problem just now. The average woman in the church is vastly more perturbed because of her losses at bridge, more excited over Mah Jong, and the average man in the church is much more excited over a presidential election or a good thing in the market. Of course we sing about our sins occasionally if we have an antiquated visiting clergyman. We find ourselves singing:

> Come, ye sinners, poor and wretched,
> Weak and sinful, sick and sore!
> Jesus ready stands to save you,
> Full of pity joined with power!
> He is able, he is willing:
> Doubt no more!

But that is just accidental or incidental, as the case may be.

When you listen to the great leaders in the pulpit of today you have to admit that the emphasis is not always or even frequently upon the fact or the reality of sin.

A professor from one of the most famous universities in this country tells me that for years past he has had to listen to visiting clergymen who have come to address the students in the college chapel, and that so far as he can remember not for something like a decade has he heard a famous visiting clergyman talk to those students about sin. They have talked about power and self-efficiency, and the social gospel, and interesting problems of one kind and another; but sin,—that is altogether a different question!

Now the difficulty we are confronting arises from two or three specific causes.

The first cause is our more intimate and direct acquaintance with the content and with the history of Scripture. Strange as it may seem, it is because we are knowing so much more about the Bible and are reading the Bible so much more that men are hesitating a little in the use of old fashioned terms and metaphors.

That may sound strange, but what I mean is precisely this: Aforetime it seemed inevitable to come to the Bible through our creeds. We had a certain well defined faith, and accepted it as fully demonstrated. We believed we were miserable sinners, we believed in the doctrine of original sin, and when we came to read the Bible we read it through the ideas which were already in our minds. Now, on the other hand, men are getting right back to the Bible itself, and they have been confused because of this more intimate acquaintance with the content of the Bible.

For instance, in studying the Old Testament men have become aware that a great many of the references to sin and wrong were rather national than personal; that many of the things that were most vehemently denounced were national transgressions, national weaknesses, national failures, rather than individual, personal failures. They came to see, also, that many of the chief points of emphasis in connection with the sacrificial system of the Old Testament were emphases upon the need for forgiveness or cleansing or pardon or correction in connection with certain ceremonial or ritualistic failures. It is a curious fact that so far as the Old Testament is concerned, for-

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* Northfield General Conference, 1924.

Dr. Gardner is a Congregationalist pastor in Riverside, Cal., and writer of our "Bible Notes for Daily Devotions."

giveness is almost entirely taught with reference to the things one fails to do in connection with public worship and the way in which one behaves himself before God ritualistically. And when it comes to a matter of personal guilt, actual, ethical wrong, the Old Testament Scriptures for the most part—not altogether, but for the most part,—seem to hesitate. They do not know whether God can forgive a man who deliberately does a wrong against God directly, personally. That is one discovery.

Then men have come to be aware of the way in which the canon of Scripture was collected, the difficulties and the hesitancies which prevailed in the first few generations after Christ as to certain of the books.

Take, for instance, that great book which is so momentous in our discussion of sin and redemption, the Epistle to the Hebrews. They know how hesitant the church was about it, as to whether they should take it and make it part of the canon, or not. Because of that difficulty men are saying, "We must not attach the same importance to anonymous documents, and written for a special class, as we do to the testimony of Jesus. What is the direct teaching of Jesus with reference to a man's immediacy of access to God? And what do these other people in the next generation or the generation following teach with reference to the doctrine of sin?"

For both reasons thoughtful ministers and thoughtful laymen are hesitating a little with reference to their emphasis upon the doctrine of sin.

But of course our biggest difficulty arises from another point of view. It is because of modern teaching with reference to the origin of the world, with reference to the origin of man.

The reaction against it which has come from certain sections of the church is a natural reaction, and in itself is a sane and wholesome thing. I am not personally a Fundamentalist, but I admit that the reaction of the Fundamentalists at this point is a natural and a healthy reaction in itself, because the theory of evolution which has been preponderant during the past thirty or forty years in all our schools has been a serious factor in the case, and is serious until men find their bearings with reference to it, and give it that sort of emphasis and that correctness of interpretation which alone makes it safe for us to follow.

This is the point where the danger arises, as I understand it: it is so emphatically geocentric. That is to say, the theory of evolution as it has been generally taught during the past thirty or forty years has been a theory which with reference to the unfolding of life has concerned itself almost entirely with this earth, as though this earth were the universe; and the emphasis in all the discussion of this great subject has been an emphasis upon origins. It has been an attempt to explain man through the things out of which man is assumed to have come. It has been a backward look and a downward look, a turning of the thought to the elementary, primary things that belong to the earth.

I am glad to say that a new note is seen in the writings of modern evolutionists. They are finding that we are in a cosmos, a vast universe, and that if you are going to explain life, if you are going to explain origins, you must use bigger, ampler terms. Men are coming to see that the only way in which you can define anything in this world is in terms of its end, not of its beginning; of its ultimate, not of its source. The great process which is going on in the world is a process that is not to be explained simply in terms that are biological and physiological, in terms of matter. It must involve also those things that belong to the region of mind and spirit.

It is because this has been agitating us so much that men have not been able to see just what they were, and therefore they have not been able to appreciate the fact that men were sinners or that sin was a very serious experience.

Let us look at ourselves for a moment, and see just what is involved in this newer view of cosmic evolution.

What is Man?

Of course if I am simply the result of a biological process, when you begin to discuss me you must tell me what you are going to say about me, what your attitude to me is. Am I to be considered and expressed in terms of my beginning, in the condition before my birth? Do you think you can define man in terms of his prenatal condition? When you think about a human being physiologically, do you think

about him simply in terms of his babyhood? Do you not rather think of him in terms of fully developed manhood? And is not the question of disability and evil, so far as it relates to this physical frame of mine, something as to whether my faculties have or have not reached their fulness of expression? My need, my weakness, my imperfection, my disease, my evil, whatever I am suffering from, is that which interferes with the full expression of my physical power.

Now if you are a man who simply believes in himself as a product of certain physiological and biological processes, what you are going to do with your spare time is not to go to church and listen to sermons and say prayers and agonize over some imaginary thing that is disturbing your soul and thwarting your destiny. What you will do is to join an athletic club, play indoor tennis in the winter and golf in the summer. You are going to swim, to exercise your lungs, you are going in for picnics on the Lord's Day. Of course you are! Such a man must be fit. What is such a man good for if he is not physically fit?

So during the past generation you know what has happened in any average church. If there are one thousand church members, the average congregation by actual count seldom reaches four hundred. Isn't that true of your own church? Why is it that so many hundreds of people never come? Because they say that even if they are deacons and elders a man must be fit to earn his bread on Monday.

Well, now, supposing I am more than flesh and blood? Supposing there is in me this thing that we call mind? Then the mind of man becomes a serious problem. Man is to be considered in terms of the ultimate reach and the healthful expression of his mind, and anything that interferes with that becomes a serious question.

For instance, I know a young man out yonder on the coast who distresses me very much. He is a victim of the war: a young man who was afflicted with sleeping sickness, and has not yet recovered from the disease. It is simply pathetic to see him looking out vaguely upon the world, restless at times and wanting something that he cannot get. That young man before the war bade fair to become one of the most brilliant violinists in this country. He was a college man, a pure-minded man, simply splendid, and now he sits there from morning to night a poor, helpless man with a tragic face. The doctors are talking about him and experimenting on him. One of them told me the other day, "I am going to win yet! I will have that fellow playing his violin again." And I said, "That is fine!" What is the matter? Something has interfered with his mental processes, and that is evil; and the thing that will cure that evil will be that man's mental salvation.

Now if you live in that sort of a world, of mentalities alone, you are going to take up something in the shape of New Thought or Christian Science, and you are going to find your peace and your hope in the emancipation of your mind from the thralldom of the flesh, aren't you? The whole problem of such a life simplifies itself down to that.

But supposing you are something more than body and mind? Supposing that somehow or other you are to be explained in terms of the reach of your nature towards that which is ethically right? Supposing that what Kant had to say about us is the absolute truth, that we men and women are built on a moral plane and are capable of a certain choice with reference to motives that lie behind our acts? Supposing we are in a world of goodness, truth and beauty: that these are real, and that they challenge us? Then, as Kant told us over a hundred years ago, the biggest task that can ever come to a man is an ethical task. It is the subjugation of his evil propensities. It is the enlargement of his ethical vision. It is the devotion of his strength to what is just and what is true and what is of good report.

There are many today who feel that, and the ethical culture societies have many devotees. Much of the literature of the day is devoted to that ethical task, many of the men who lecture in our pulpits are engaged in precisely that task. "You must give every man a square deal. You must do the just thing and the honorable thing. You young men and women who are in our colleges and universities must come out to be the leaders of a new day. You must reorganize society, you must build a new

social fabric, you must do this, that, and the other."

That is the sort of exhortation that is the vogue among those who feel that this universe of ours is a universe in which something moral, something ethical, has been developed, perhaps through accident, perhaps through something that is not quite accident, perhaps through some law which has ultimately expressed itself.

Now, is even that the whole of us? I think we are just coming to the discovery of something more. In my own reading and in my own experience of life—I want you to notice that up to this time I have not come to my texts, I have not referred to the Bible once, I am leaving it out for the moment and facing this problem from the modern point of view,—men are increasingly aware —men like Osborne and others who have been writing on evolution,—that there is something more that has to be expressed, and this something more has to do, first of all, with the cosmos: that everywhere in the world there is not only a becoming, but a becoming of something that is actual. Some men, not knowing just what they think, have been straining through the terms of time and space into the awareness of something that lies, to use their own metaphor, just over the next mountain, and for the time being that has been called God, using the term as a sort of algebraical symbol. But when you get over the next mountain, God has moved over the mountain beyond; and God is ever becoming, but never actually near and real. Men have been feeling that.

I remember a young English student telling me one day that his professor in philosophy, who is a man with a very famous name, was riding one day on a bicycle down the street, and seeing one of his favorite students, he leaped off his bicycle, came up to him, and said, "George, I think I am just on the track of God!" and away he went on his bicycle again.

Now there are many people who are groping toward something that is just beyond the next hill. They are aware of some urge, yes, not only an urge, but a challenge of something or someone: some reality that is over the mountain, yes, and also on this side of the mountain, bigger than us all, but as actual as us all. The thing that has come into life—you know it in your own experience, as I know it in my experience,—is an increasing awareness of my own reality, and your reality, and the reality of something or someone everywhere present in this universe, who challenges me at my highest and in the spiritual realm; so that speaking still apart from the Bible, it becomes as real to me as it was to Augustine 1500 years ago, "My soul can find no rest until it finds rest in God!"

Now this awareness of the spiritual as being inherent, as being an integral part of the universe, is the discovery which is being more and more manifest in the writings of philosophers and scientific men during the past ten years. If it is so, then you see at once that if I fail in an experience of this spiritual presence in the world, something has happened to me, and my evil now is not a mere matter that you can cure by sending me out to a golf course, and telling me not to drink tea, and not to eat acids, and all that sort of thing. It is not a matter of keeping me fit physically. It is not a matter of enlarging my mental horizon merely. It is something vastly bigger: it is a matter of keeping me in union with you at your highest and most spiritual, and in union with God.

That is a fact which can be demonstrated without any reference to the Scriptures. May I not come to the Bible now to demonstrate its relationship and its uniqueness?

The Teaching of the Bible.

This which I have been developing is a fact. Its veracity does not depend upon its being found in a book which churchmen assert to be inerrant. It is true in itself, and the testimony of Scripture gains its value from the way in which it makes manifest certain facts as true in themselves.

What makes the Bible so unique, and the reason why we call the Bible the Word of God, is that somehow or other when we treat ourselves seriously, when we come to a consideration of these foundation things in life and experience, there is in the Bible some strange light, some mysterious quality which seems somehow or other to find us at that point and to say the necessary, essential thing. Our doctrine of the Bible comes out of our experience, does it not? If you keep that in mind you will see the significance of some of the Bible teaching with

reference to this one doctrine which we are now discussing.

Very often our difficulties with reference to the Bible arise from our reading things into the Bible, making the Bible responsible for our own peculiar ideas. Let me illustrate what I mean.

I was brought up to believe that God made the world out of nothing. I thought that idea was in the Bible. Don't you know that the Bible does not discuss abstract problems like that? It is too practical, too actual. What the Bible tells you is this: "In the beginning God created the heavens and the earth." What the Bible tells you is that God made the world out of things which do not appear, but it does not say anything about the origin of matter. It is interested in what is. This world is, and God made it. Get that idea into your mind, and see how it saves you from a lot of troublesome problems that sometimes arise!

Or take another problem, our great doctrine of original sin. When I was a boy I had to learn a catechism. Imagine a boy of ten learning this at Sunday school: "What is original sin? Original sin is the transmission of hereditary guilt and depravity to all the natural progeny of the first sinning pair." Now the doctrine of original sin is a serious doctrine. I am not questioning it. It has been built into the fabric of our great evangelical beliefs, and it is not to be brushed to one side lightly. But what does the Bible say of it? In the Old Testament there is a suggestion of it. The idea, however, came from the Apocrypha. In the Old Testament you have the reality of sin, you have the universality of sin, but this other doctrine we read in.

When you read the story of Adam and Eve in the garden and try to see what that has to say about sin, you are impressed by what is not there. We are told nothing about the origin of evil,—but only of the working of evil in the soul of Eve. In the conversation between Eve and the serpent you have presented to you in a dramatic, vivid fashion one of the most searching of all religious truths.

The serpent, who in all ancient legends was a symbol of the spirit of things, defying the Spirit of God, who is invisible. In the Ten Commandments this stands at the very forefront: "Thou shalt not make unto thyself the likeness of anything that is in the heaven above, or the earth beneath, or in the waters under the earth. Thou shalt not bow down and worship it. The Lord thy God is a jealous God." Here you have presented, then, a very subtle thing, and yet it is an age-long thing. It is precisely the point at which men fail,—their devotion to the spirit of things, their inability to follow him who is spirit and life.

Or take the dramatic story of Cain. We have had difficulty about a story like that, arising from the point of view that our Bible was sequential history. As a matter of fact, what we have in the Bible is a series of incidents of great moments taken out of the history of the human race and presented for the elucidation of great religious facts. And so we find this story of Cain emerging. Until you read it like that you wonder how God could talk about sin couching at a door, or how men had learned to have anything in the way of sacrifices, Or, if you have listened to see some soapbox orator in a public park, you have had the question thrown into your faces, "Where did Cain get his wife?" All sorts of absurdities have arisen through a wrong approach to the Scriptures.

Here is Cain presented to us in just a few verses. He and his family are at the source of some of the greatest movements in the world. Out of them sprang the fine arts, the love of music, inventive genius, all that belongs to agriculture, and the rest. You have an extraordinary story presented in just a few words, and in the midst of it you have the rebellion of a man who has come to a point in life where his genius is expressing itself at its height. He has learned how to cultivate the earth, how to collect the produce of the earth. Out of the products of his toil, out of the sweat of his brow, out of the hardness of his endurance, he takes his choicest things and brings them to God in offering. Then something happens to this man, something that is searching as you look at it. Notice that Cain is a religious man in the whole picture: a profoundly religious man, one of the most religious men in the Old Testament. He is not a man outside the church, so to speak: he is inside the church. He is on his knees, he is seeking communion with God, and whilst he is seeking communion with God he is aware of a barrier that interferes between himself and God. And God speaks

to him. How does God speak? Does God speak to him as I am speaking to you, a person outside him; or does God speak to him as God speaks to you, a person inside you? God speaks, analyzes the man, and reveals to him something that is happening. "You are cast down where you ought to be full of joy. You are alienated and suspicious toward your brother. You are beginning to entertain emotions and passions which if you do not take care will lead you into fearful wrong and crime. You should master your passion. If you do not, you will find that sin is couching at the door like a wild beast ready to spring upon you!" All that came to Cain on his knees. And he rose up and went out, and he told his brother of the anguish of his soul in prayer. And even after that he committed murder.

But here is the point: it was God who was warning him before the act, and it was God who was following him after the act, and it was God who stood by Cain in the moment of his deepest despair. For an idea had come into the world that God was a localized God. If you dwelt here, you had his blessing, his peace, his protective care; but if you went into the wilderness, you went out from God. Cain cries, "If I go away from God, my sin is more than I can bear!" And God said, "Not so! I will put my mark upon thee, and whithersoever thou goest men shall know that I am thy champion, and whosoever hurteth thee must answer to me."

You have right there in the beginning of the Bible a discovery of the way in which alienations take place, in which men fail in the spiritual sphere, and in their failure in the spiritual sphere lose their contacts with the spiritual in their brothers, and lose their awareness of the infinitude of love that is in the universe, and is God.

And this is the last thing that I want to say in connection with the new emphasis that I believe is coming into the church—God speed the day when it shall come!—with reference to this question of sin. Men are awakening more than in former days to the fact that the world in which we live and the nature which we possess have to be judged in their range; and as I hope to develop as we go along, the range of this universe is expressed in the spiritual sphere, first in the vision, then in the actual experience of him whom we call Jesus Christ, our Lord, Son of God and Son of man; and according to these who know him, we are all to be filled with the fulness of God and to attain unto his full-grown stature; and the measure of my sin, my wrong, my spiritual disease, my need, my pathetic impotence, and my appeal to those who have the power of healing, the measure of it is the distance between me as I am and him in his glory.

When you can bring that sense of sin back into the church and into the individual heart, it seems to me the passion for souls will be reborn, and we shall go out determined to know nothing among men save the power whereby we can heal them and restore to them the image and the likeness of their Elder Brother, their blessed Saviour and Lord!

(To be continued.)

THE FORGIVENESS OF SIN.*

Rev. Len G. Broughton, D. D.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John 1. 9, 10.

You will see if you read this chapter from the beginning that John is talking about Jesus and his relationship to the sin problem.

Some people have a way of going around when they feel convicted of their sins, and telling their friends about it. If one wants to do this, let him do it; but let him not think that by so doing he will get forgiveness!

Others think they have to go to a priest and confess their sins, and have him confess to the Father. If one wants to go to a priest and confess his sins, all right; but let him not think that by so doing he has found forgiveness!

John is speaking, I say again, of Jesus in relation to the sin problem: "If we confess our sins, HE is faithful and just to forgive us our sins, and to cleanse us from all

* Northfield General Conference, 1924.
Dr. Broughton is a Baptist pastor in Jacksonville, Florida.

unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

Forgiveness for sin, is there such a thing? All of us surely are conscious of the fact of sin: we are conscious of it in ourselves, we do not even have to have our Bibles to tell us of it. Something within tells us that we are at best sinners saved by grace. We are conscious of it in every department of the world. In society, in religion, in government, everywhere we see what the Bible calls sin manifesting itself. Under these circumstances is there any hope, is there any remedy, is there any forgiveness for sin; or to put it another way, is there any way by which a conscious sinner, feeling himself alienated from God, can be brought back into perfect harmony with God and have the consciousness of that fact in his heart? Our text answers the question. If we believe the Bible as we have it, the answer is satisfactory in our text. "If we confess our sins, he"—not "is able," as it is sometimes rendered,—"he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," from all life lived below the level of God's own holiness, that is, unrighteousness, living that is below the righteousness of God.

Now this word "forgive" needs a bit of attention if it is to have its deepest meaning.

There are two Greek words translated in our tongue "forgive." It is unfortunate that it is so, because sometimes we find ourselves misled by this fact. You read here and there in the New Testament about forgiveness. It is necessary to understand which of the two original words is used in the connection in which you are reading; that is, it is necessary if you would get the fullest meaning and the most helpful suggestion out of what you read.

The first of these words signifies covering up, or condoning, and the second word is one which signifies dismissal, putting out of sight forever.

Condoning sin is a sort of human experience; it is a human word, this word condoning. Dismissal is more of a divine word, and finds expression in Christian experience.

Condoning, dismissal: which of these words is John using in this text when he says, "He is faithful and just to forgive us our sins"? Is he using the former word, which signifies condoning, covering up, hiding? If so, the text would read like this: "If we confess our sins, he is faithful and just to condone, to pass over, to cover up and hide from his face our sin." If he is using the latter word, which signifies dismissal, it would read like this: "He is faithful and just to dismiss our sin, putting it as far from him and from ourselves as the east is from the west, so that under no circumstances is it ever to be brought up against us." Thank God, the latter word is the word used here and everywhere in the Scriptures where you come face to face with Jesus in relation to the sin problem and its forgiveness!

We find a splendid illustration of the word in the gospel narrative: it is in the account of the resurrection of Lazarus.

Jesus had been called to the grave of Lazarus by the prayer that Mary and Martha had sent to him: "Lord, he whom thou lovest is sick!" Very brief, but a great prayer, so great as to penetrate the heart of Jesus and receive his approval. But he waited a few days, and answered it by way of the cemetery, a way they did not expect him to come. But he did, just the same. I wonder if he has not come by way of the cemetery to some of us? When he got there he found them weeping around the grave of Lazarus. Jesus had come to resurrect Lazarus, to restore him to life. He found at the grave a stone which he reckoned they themselves could move, so he said, "Take ye away the stone!" and they rolled it away. Then Jesus lifted up his eyes and commanded that Lazarus come forth; and he came forth. But when he came, you will recall he stood as a sheeted form in the presence of Christ and his sisters and their friends. So bound about was he by grave clothes that he could not walk, he could not talk: all he could do was to stand there in the power of Jesus Christ and breathe. Then Jesus said to those interested ones about that grave a most interesting thing, particularly interesting when you dig up the significance of it. He said, as he looked upon this sheeted form standing there unable to move, "Loose him, and let him go!" By that he meant, "Cut the napkin from about his mouth, cut the cloths that bind his hands and his feet! Loose him and let him go in the exercise of the powers of a live man!"

That word "Loose" is the word I want to get hold of just now: "Loose him!" It means exactly the same thing that our word "Forgive" means in our text, and could be translated in the same way, "Forgive him, and let him go! Dismiss him from the things of the grave! Let him live in the exercise of the powers of life!" And it is strictly in keeping with the old Anglo-Saxon word "Forthgive," or "Give forth." That is what Jesus said to those interested friends about the graveside of Lazarus: "Forthgive him! Let him be free from everything that bound him to death and the grave!" And it was so. I cannot fancy so ridiculous a scene as Jesus ever going back there to pick up the bits of grave clothes that had been cut from Lazarus, and taking them with him and shaking them now and then in the face of Lazarus to remind him that once he was dead and buried. No: he had forthgiven him, he had dismissed him from the grave. He had done for Lazarus what he says through John he will do for us in the matter of our sins. He will forthgive us, he will dismiss us from our sins.

I want to close what I have to say this morning with a bit of personal experience, to emphasize this text still further, for I do hold that we are dealing with one of the most essential things with which the human heart can deal if we are in search of rest and peace and quiet in the presence of a holy God. There is no other way to find it.

Many of you good people were raised in the country. Perhaps, like myself, you can remember way back in the country a time when you first were brought into the consciousness that there existed in the universe such a thing as a circus. I remember the day well when that great consciousness thumped in my soul.

A circus was to be pulled off in Raleigh, the capital of my state, on a certain day, and the bill-posters came in advance of that day through the whole of our section, posting the advertisements of that circus. All sorts of pictures were displayed of things they proposed to exhibit on that occasion. Then I had my first consciousness of a circus. My, such wonderful things no eyes ever beheld as mine beheld that day, it seemed to me! All sorts of animals,—lions, and tigers, and zebras, and elephants, and everything! All sorts of men and women, doing all sorts of things! One thing I remember especially was a woman riding four horses, and it seemed to me they were going in opposite directions. I began to crave with an insatiable craving an opportunity to see that circus. Finally the advertising man put up the last bill on the billboard, and to me it was the climax. It was the picture of a man who was going to ascend in a balloon, going up in a thing that had nothing to pull or to push it. I did not sleep for thinking how that could be done. I worried my mother nearly to death with questions about it, and she knew little more than I did. Finally my father said:

"If you will let up on these questions, I will take you to the circus."

We started to Raleigh the evening before, so that we might camp near the city limits and get there before the crowd arrived. We got there about daybreak. We went to the open square where the circus was to be exhibited. I saw them unload the animals and themselves. I saw them put up the tents, and make all the other preparations, and finally they brought out the balloon. I could not wait to see what was to be done with it. They drove stobs in the ground, and tied ropes to the stobs, and then they began to pump the rarefied air into the canvas, which began to crawl around on the ground as though it had life. I thought, what a wonderful thing! I thought the balloon was taking on life and crawling around. I kept watching, and it got larger and larger, and my eyes got bigger and bigger, and my amazement! How I was impressed that day, in my childish simplicity and ignorance! I could hear it thump and throb and beat and pound and pulsate, until after a while it was full. Then they hooked on the little basket in which the man was to sit. Finally, when all was ready, and he had taken his seat, they began to cut the ropes, one after another, and the balloon leaped from side to side until the last rope was cut but one, the center guy rope, and the balloon shot up into the air and throbbed to be free. It looked like a cruel thing to hold it when it was jumping and pulling and throbbing and begging. There it stayed until the man in the parachute was ready. Then he gave the signal, and a man with a hatchet cut that center rope, and the great

airbag shot up carrying the man with it: on and up and up, and he waved his handkerchief until we could not see it any more, and then all was out of sight, and I was overwhelmed to the extent that I almost collapsed!

Now, beloved, what did they do with that balloon after it was filled? They cut the ropes. What about that one last important rope that held it? They forgave,—that is the word,—they dismissed it from the earth that it might find life in an atmosphere as rare and light as its own air.

O beloved, thank God that is what Jesus Christ on the cross of Calvary did for sinning humanity! He dismissed its sin. Thank God that is what he does for us day by day when we come to him with confession of our sins! He does not trifle with us by covering up or condoning our sin, but he dismisses it forever.

You may find yourself at rest for a time in the so called New Thought of the day, which is the old thought of yesterday, but if you live long enough and no accident takes you suddenly from this world, you will come back in your heart to the realization of the fact that the only way to obtain the consciousness of sins forgiven is found in the forgiveness of Christ!

NORTHFIELD SILHOUETTES.

One still meets people who are under the delusion that the only call for missionaries comes from the foreign field. Many more of us realize that there is an urgent call from remote districts in our own country, districts where the saving grace of Christ has never been taught. But the incredible existence of an almost godless hamlet in New England, not two hundred miles from Boston, comes as a shock to us all.

In just such a community, where, according to a typical inhabitant, the chief industry is "raising huckleberries in summer and hell in winter," a Northfield Seminary girl is throwing her whole heart and soul into the effort to teach district school children the A. B. C.'s of Christian living and Christian ideals.

* * * * *

Some years ago a girl who had enjoyed certain advantages in a cultured home, entered Northfield Seminary. She planned on graduating and continuing her studies in college, contenting herself with vague dreams of future happiness. But catching a vision from a five-minute talk in chapel one morning, she changed her whole outlook on life, and later endured all of the hardships and privations of pioneer missionary work in the mountain regions of China.

Had she sacrificed the happiness she had dreamed of? It seems not, for every letter she wrote home reflected the joy resulting from service.

* * * * *

The backwoods of Kentucky; a shambling, not over-bright boy with a shiftless father; a bright spark of desire and an indomitable determination to some day kindle it into flame,—and the world was given Abraham Lincoln!

The reeking slums of a large city; a bright but obscure girl with an earnest desire to be of maximum service to her fellows; the opportunity to work her way through Northfield Seminary,—and the world was given a Christian leader who won distinction on the battlefields of France, and an efficient executive who is today relieving suffering in the city from which she came.

* * * * *

To be looked up to by the people of an entire city is a distinction in itself. But to be looked up to as a source of spiritual power, and to be sought as one who is able to effectively relieve human need and suffering, is indeed a joy and privilege enjoyed by few.

Northfield is justly proud of one of her daughters who has achieved this position in a large American city. As a student in the Seminary this girl distinguished herself by her ability to assume a place of leadership among her fellow students, and to earn her own tuition at the same time. Later she organized a settlement house for the benefit of destitute children, and a rescue home for outcasts to whom no other door was open.

Her work, covering a period of over twenty years, has been greatly blessed, and at the present time she is successfully carrying out plans for expanding the facilities of her institution, thus increasing the service she is rendering to her city.

PERSONALIA.

Dr. Wilfred Grenfell of Labrador is having a sabbatic year at the urgent request of his directors, and is spending it in seeing the work done by other missionaries. This past summer he has been in England. Next he goes to Egypt, Palestine, and Asia Minor, and then via Bagdad to India. After a visitation of some of the missionary centers in India, Dr. and Mrs. Grenfell go on to China, and then across the Pacific back to Labrador.

Evangelist J. W. Ham has been holding meetings this fall in Georgia, and spends the early part of December in Owensboro, Ky.

The new biography of **Dr. J. H. Jowett** in telling how he entered the ministry illustrates the value of a word in season:

Jowett's intention was to become a lawyer. "At all events," writes his biographer, Mr. Arthur Porritt, "his father had virtually completed all the arrangements for him to enter a Halifax firm of solicitors as an articled clerk. On the day before the articles were to be signed Jowett met his Sunday school teacher by accident on the street, and told him what he was about to do. Mr. Dewhirst looked grieved. 'I had always hoped,' he said, 'that you would go into the ministry.' Jowett, with his profound affection for his Sunday school teacher, was taken aback. He thought seriously over the suggestion, and, going home, anxiously considered his whole future. He was strongly drawn to the ministry, but was he divinely called?" As he thought over the matter "the grip" came to him, and a few weeks later he was accepted by the Governors of Airedale College as a candidate for the Congregational ministry.

A remarkable record has been made by **Rev. William G. Jones,** who has just completed fifty years of continuous service with the New York Bible Society. Mr. Jones began his work in 1874, and since that time has spent almost every working day of each year, rain or shine, distributing Bibles upon every kind of vessel that has come into the harbor of New York. During this entire time he has missed only two weeks through illness, and still continues his work, visiting all sorts of shipping craft, from canal boats, barges and fishing smacks to great ocean steamers.

Mr. Jones with his Bible and satchel, hale and hearty after 50 years of service with the New York Bible Society

Mr. Jones has always been the seaman's friend. He has interested himself in their material as well as their spiritual welfare, sometimes obtaining employment for them, or directing them to those who would furnish food and lodging, and also securing admission to the Old Sailors' Home for those who have become incapacitated. He has a host of friends along the water front.

The significance and far-reaching influence of this work of Bible distribution among the sailors may be seen from the fact that the number who come into New York harbor every year is more than a million men. They are of many nationalities, and come from every port on the globe, and go out again to the ends of the earth, carrying the Scriptures presented by the New York Bible Society.

The Song of Zacharias.

Luke 1. 68-79.

The "Benedictus" begins with thanksgiving for visitation and redemption, and ends with the assurance of a Dayspring from on high, imminent in the midst of darkness which is to guide our feet into the way of peace. It expresses the fervent faith of the Jew in God's world plan for man's salvation, announced in ever fuller details by his holy prophets and gradually brought nearer by his perpetual providence in history, ordering all things both in heaven and earth. It is dominated by the thought of a great supernatural intervention close at hand, to reveal the final instalment of God's plan in the person of the Messiah himself.

But unlike the popular thought of the day, as echoed even by our Lord's own circle, the deliverance is seen as neither political in scope nor miraculous in manner, but to be worked out by moral and spiritual means.

Its essence is the revelation of a new and higher way of life, with the provision of all things needed for living it. Salvation is to be found in the service of God, in holiness and righteousness all the days of our life; and entry upon the new experience and privilege can come only through the remission of sins.

The "Benedictus" is the program of a moral revolution,—first in individuals, through them in society,—of which the starting point is a great new manifestation of God. "We see not as yet all things put under him, but we see JESUS,"—such is almost the note of Zacharias' song. But at the same time it stresses, as any true Christian message must, the responsibility of the individual both to live the life and to give the witness. The historical, the mystical and the ethical, with none of which elements a true Christianity can part, all of these are equally present in it. And above all it is a hymn of praise, though the new phase of the battle is only about to begin. —E. A. Burroughs in "The Way of Peace."

The life of Christ concerns all. He, being the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.—John Paul Richter.

Next Month.

Special "Prayer" Number.
Mental Discipline through Prayer, by Prof. Norman E. Richardson.
The Revival of the Flame of Prayer, by Rev. Albert E. Belden.
Sources of Surplus Power, by Rev. James Gordon Gilkey.
Pilate's Three Questions: I. Art Thou a King, Then? by Dr. J. D. Jones.
What Is Salvation? Do We Need It? by Dr. John Gardner.
Shall We Commit Suicide? by Hon. Winston S. Churchill. (A reprint.)
The Great Struggle, by Rev. Melvin E. Trotter.
Twenty-five Years a City Missionary. The story of Rev. Melvin E. Trotter.
Individual Witnessing.

A Communication.

Dear Editor:

Perhaps I deserved your magazine's depreciation of my book, "Can We Find God?" But the volume was not born of superficial experience. I am sixty years old, and have been of an ardently religious temper all my life. I attended a number of the Northfield conferences during my college days, and was deeply impressed, especially by the piety and the breadth of spirit of Mr. Moody. I have resorted to Northfield a number of summers also in recent years. I have rejoiced in the comprehensive interest that has placed on its platform men of variant views.

I think, if I were to rewrite the book, I should include a chapter on "Finding God in the Inspirations which Some Modernists Miss." But I have all through the volume combated agnostic science and behavioristic psychology, and have paid my compliments to the cults that exploit God's power without exalting his name.

If there seems to be any blemish of bitterness in my chapters, I am sincerely sorry. They were written in a spirit of prayer. I am sure of one thing at least,—that your review misjudges me when it states that I have missed the "firsthand, earnest, spiritual intimacy with God."

The "N. Y. Christian Advocate" says of my work: "In this volume we find an ardent soul who is eager for the quest of God."

You charge that my pages are "full of quotations and other men's ideas." Apart from the poetical selections,—which I admit may be too numerous,—the majority of my other citations are from Christ and Paul. Of the remaining prose quotations, the most of them are statements with which I am not agreed. I tried to do a piece of work—quite the opposite from what you intimate,—that should register my own deepest convictions after a religious experience of 55 years; for I learned the secret of mystical religion from a godly grandmother when I was five years old.

I did not denounce the Medieval mystics. I called them "the pick of the people of their times." I praised the wonder of their intuition, but stressed also the need of initiative in our day. I stressed the need of solitude and silence, but demanded that they be linked up with the adventurous tasks of the present kingdom of God on earth.

I wish your reviewer would read again my chapters on Prayer, and on Christ.

Believe me,

Sincerely and fraternally yours,

(Signed) Arthur B. Patten.

"To educate a man in mind and not in morals is to educate a menace to society."—Theodore Roosevelt.

OUR BOOK TABLE.

The Bible Story, by William Canton. George H. Doran Co., New York. 444 pages, illustrated. $3.50.

Will you believe that another rewrite of the Bible has been produced and illustrated that equals or excels anything you have ever seen? That is about the effect made upon the reviewer by this book.

First, please meet the author!

William Canton was born on the Isle of Chusan in 1845, and was educated in France. For many years he was sub-editor and leader-writer on the "Glasgow Herald," and sub-editor of the "Contemporary Review." Beginning with a book of poems in 1887, Mr. Canton wrote a number of volumes of verse and books for children, as well as other works, all of which were greatly appreciated for their unusual ability.

The preface of "The Bible Story" is in the form of a charming letter to a "Guest and Comrade," and is entitled "Day-Dreams of Nazareth." It indicates the author's attitude to the Bible, telling in simple, intimate terms the story of Christ's childhood and all it meant to him, especially in his contact with his Bible. "I remind you of these things," the author says in ending, "because I want you to think of them when you read this book. And I want you to love it, because much of it is the story he read at Nazareth. . . . . The rest of it is the story of his own life on earth, and of what happened afterwards. The whole of it will reveal him to us, and in it we too shall see ourselves."

The Biblical text is paraphrased cleverly, and with dignity and charm: only the narrative portions, not the prophetic books or Psalms, nor the epistles. The O. T. story is related in 87 sections, 275 pages; one section, "In Longing Expectation," links the O. T. with the N. T.; while the N. T. story takes 147 pages, 51 sections. These sections have new and felicitous titles, such as, "The Red Dust" (Adam), "The Cry of Blood" (Cain and Abel), "The Vision among the Terebinths" (Abraham), "The House Magnifical" (Solomon's Temple), "Sayings on the Mountain," "The Vengeance of Herodias," "Little Children and Their Angels." The high quality of the reading matter will interest even mature Bible students and readers.

The illustrations too will captivate the grown up reader, though perhaps not always suited to children. No name is given, but they seem to be new paintings, 20 in all, full page, in colors. You can almost hear Abraham calling on God at the sacrifice of Isaac, and the swish of the javelin hurled by Saul at David. The little maid-servant of Naaman's wife is lifelike. Peter sinking in the water, Lazarus rising from the rock-hewn grave, Peter and John healing the lame man, the stoning of Stephen, these are especially realistic and novel without being repellent.

Happy the child who owns and masters this beautiful volume!

The Little Children's Bible. 121 pages, with four full-page illustrations in colors. 90 cents.

The Older Children's Bible. 296 pages, with eight full-page illustrations in colors. $1.50.

Three distinguished men in England, Alexander Nairne, Arthur Quiller-Couch and T. R. Glover, were asked to draw up a syllabus for the religious teaching of children from 5 to 7 years of age, and also from 8 to 11 years. These books give the text of each syllabus, in the Authorized Version with a few changes. They are published by Macmillan, New York.

The matter in the first book is printed in large type and is arranged in sections as follows:

The Story of Christmas; Stories that Jesus would Learn from His Mother; Baptism; Kind Deeds of Jesus; Stories Told by Jesus; Death and Resurrection; God the Father and His World; The New Heaven and the New Earth.

The second book is fuller, and comprises the story of the Lord Jesus; of His People; the Songbook of the Lord; Epilogue.

With such editors and publishers it is needless to say that the books are both reliable and attractive, and well adapted to their intended purpose.

Millennium Bible (The), by William Edward Biederwolf. W. P. Blessing Co., Chicago. 728 pages. $6.

This book is intended to be a help to independent judgment upon all the Scripture passages usually regarded as relating to our Lord's return. Dr. Biederwolf's method is first to print the American Standard version of the passage under consideration, then to give a commentary upon it either in his own words or as a quotation, presenting all sides of interpretation, premillennial, postmillennial, and non-millennial. Over 500 authorities are quoted.

To give an idea of the passages treated, there are references, usually concerning the

Abrahamic covenant and the future of Israel, from Genesis 12, 13, 22, 24, 26, 28 and 35; Leviticus 2, 16, 23, 26; Numbers 24; Deuteronomy 4, 28, 29, 30; 2 Samuel 7; 1 Chronicles 17; Job 19. The Psalms occupy 15 pages, Isaiah 103 pages. The New Testament begins at page 314.

It would seem that Dr. Biederwolf has carried through a new idea which will be of benefit to Bible students. His method should disarm those hostile or indifferent to the subject of our Lord's return, while those who rejoice in the promise and prospect will be glad of such a full Scriptural survey.

The Modern Reader's Bible, Illustrated Edition, by Richard G. Moulton. Macmillan Co., New York. 1733 pages. $5.

Everybody knows and values Dr. Moulton's arrangement in modern literary forms of the text of the Revised Version. This is the one-volume edition, with Introductions and Notes. And it has the added value of 50 full-page illustrations in colors by J. H. Hartley.

These illustrations will arrest and please the reader. They are seldom conventional, and they give the impression of being true to local color and circumstance. Each is a work of art of telling force, so that not only do they add beauty to the book by their frequent occurrence, but also interpretation.

The New Testament in Modern Speech: An Idiomatic Translation into Everyday English from the text of the Resultant Greek Testament, by Richard Francis Weymouth. Pilgrim Press, Boston. 659 pages. $1.50 and upward.

Weymouth's New Testament has gained favor steadily since its publication 21 years ago. It has now reached its 4th edition, for which it has been revised in the light of present knowledge by competent scholars. Both in the text and notes, therefore, it is the latest word.

It would be a thankless task to compare this with recent translations by other scholars. Each has its good points, and the differences are minor. The best way is to own a copy of each, and so miss none of the felicities of translation, for which every lover of the Bible ought to feel profoundly grateful.

Biographical.

Wilfred Grenfell, The Master Mariner, by Basil Mathews. George H. Doran Co., New York. 178 pages, illustrated. $1.50.

Not every Christian worker receives world-wide recognition and esteem during his lifetime, but Dr. Grenfell of Labrador enjoys that happy circumstance without spoiling him.

His life story is a great romance of a hard-working career, beginning in London and leading to his adventureful experiences on land and sea, snow and ice, in the frozen North. It was never better told than in this book by a prince of writers. The record is thrilling: the Christian faith and love underlying it are heroic.

If I Were Young Again, by Amos R. Wells. Westminster Press, Philadelphia. 40 pages, decorated cover.

Rather a new approach to an old theme,—telling young people the right road to take, and how to travel it. Here Dr. Wells, now 60 years old, invites young people to scan his own life and learn from the mistakes he made in regard to building up a strong body, the practice of public speaking, methodical reading, joining the church earlier,—twelve such topics in all.

My Brother's Face, by Dhan Gopal Mukerji. E. P. Dutton & Co., New York. 367 pages. $3.

Another remarkable book from this author's pen: rather, from his soul. For it recounts his sentiments and experiences in his return to India "at the feet of Holiness to renew his spirit" after an absence of a dozen years, spent mostly in America.

Mukerji interprets India better than any one we have met or read. He goes deeper than any Westerner can go, and makes things of beauty and religious feeling out of customs and actions that appear anything but beautiful and religious to the Westerner.

The changes wrought by modern civilization and industrialism are noted, but withal Mukerji found ancient India still there. The shrines, the holy men, the Silence,—he entered anew under their spell, albeit he inspected the latest developments. His brother's life story is related,—a striking bit of biography. Also, his contact with the English and with newly rich native moderns of both sexes.

There is much inside information upon political conditions. "Today there are two powerful forces in India: rich men and Gandhi-men, modern industrialism and the spirituality of medieval India. The two have come to grips. No one can foretell the outcome. The most perplexing thing in the struggle is that medievalism is now master of resiliency and speed: it may outspeed industrialism."

The unique character of the book is further marked by its literary style. Mukerji in his own writing falls back into the florid style of the Oriental: as his brother says, "Every one of us is born with the peacock's colors in his imagination." Here, for instance, is his description of a dawn:

"After we had bathed and dined our talk flowed hour after hour, till suddenly the white bird of dawn spread its wings and tore the throat of darkness with its burning silver talons. The night bled in floods of crimson for a few moments, and was gone!"

Our Presidents, by James Morgan. Macmillan Co., New York. 326 pages, illustrated. $2.50.

Those who have read Mr. Morgan's "In the Footsteps of Napoleon" know his inimitable way of handling biography. In speaking of the presidents as a succession he says:

"No other political succession since 1789 quite measures up to the presidential average in ability and character. Certainly no dynasty could afford to invite comparison. Neither the Hapsburgs nor the Hohenzollerns produced in half a thousand years two princes who are equals in world fame of Washington and Lincoln."

In sketches, the longest of which is not over 14 pages, he sets forth the salient facts of each president, throwing up into strong relief the achievements of his administration and the moral character of the man.—F. L. D.

St. Francis of Assisi, by Gilbert K. Chesterton. George H. Doran Co., New York. 234 pages. $1.25 net.

The reader can hardly see St. Francis because of Chesterton. No one will question Chesterton's brilliant literary ability—of a type. He is a voluble wordjammer, quick in verbal byplay, his agile and contrary mind jumping hither and yon in the track of side suggestions. The effect is to conceal his subject by a mass of more or less apposite verbiage.

If a reader buckles down to separate out what Chesterton does have to say about St. Francis, he finds—as usual with Chesterton, —that it is intentionally different from anything that other biographers have said or thought. Now there is always more than one side to any subject, but the effect here is seeming half-truths that raise a query in your mind, rather than overpowering truth that ploughs your soul and conscience. Epigrams, like proverbs, emphasize only single aspects of truth; and they get tiresome.

The author's frequent assertion is that he, now a Romanist, is telling Protestants and other outsiders what they don't know.

If Chestertonism was omitted, and just bona fida light upon St. Francis was printed, it would make a valuable monograph of, say, 10 or 20 pages about a great and good man.

Stories of Worthwhile People, by Kitty Parsons. Fleming H. Revell Co., New York. 160 pages, with frontispiece. $1.25.

Twenty-one notable men and women of this and other lands appear in the pages of this book as their lives are unfolded by Miss Parsons in a bright way which combines instruction and information with the interest of story-telling. Captain John Smith, Henry Hudson, Benjamin Franklin, Alexander Hamilton, Betsy Ross, General Booth, Alexander Graham Bell, Noah Webster, Hans Christian Andersen, Eugene Field, Cecil John Rhodes, Louis Pasteur, Mary Lyon and Walter Reed are some of the characters whose lives are described. The book does not attempt to tell all there is to know about these folks, but it serves to make them real and interesting, so that young people and all who read these stories will want to know them better.

Thinkers of the Church (The), by Archibald B. D. Alexander. George H. Doran Co., New York. 256 pages. $1.50.

Christianity is not a mindless religion. It issues from thought, and it promotes thought. Its founder was called the Logos, or Reason. Jesus was a thinker as well as a saviour. After him has come a long succession of men who have tried to think his thoughts over again, and find their social application each in his own age. This is true from Augustine to Alexander.

The author, who has been a professor of Ethics in Glasgow, has contributed frequently to theological journals. His book is remarkable for condensed statement regarding the formative thinkers of the ages who have been creations of the church, or favorable to her faith, and contains vivid pictures of the personalities of the men considered. The book deals with The Church in Relation to Thought, The Mind of Jesus and the Apostolic Age, The Legacy of Greek Thought, The Alexandrian School of Thinkers, Augustine and the Roman School, The Schoolmen of the Middle Ages, The Leaders of Protestant Thought, Approaches to Modern Thought, Thinkers of the Deistic Era, New Departures in Religious Thought, Newman and the Anglo-Catholic School, Broadening Tendencies in British Thought, and The Church's Problem of Today. Certain names will be missed, but the total effect of a reading of this well-balanced volume is to impress one with the moral as well as the intellectual momentum which has expressed itself in the thought-life of churchmen, who were more than mere ecclesiastics, through the growing and groaning ages.—C. A. S. D.

Yesterdays, by Lucy Seaman Bainbridge. Fleming H. Revell Co., New York. 127 pages, illustrated. $1.25.

Personal reminiscences by Mrs. Bainbridge, who is perhaps best known for her good work as superintendent of the Woman's Branch of the New York City Mission Society: but only a brief chapter of three pages mentions this connection in this book. The rest tells of her early home and other family matters, of travels around the world, etc.

Say it with books this Christmas and New Year!

Youth Points the Way, by Douglas Fairbanks. D. Appleton and Co., New York. 87 pages, illustrated. $1.

Doug looms up as a bigger man after one reads this book. It shows that he is more than a good actor: a serious-minded, wholesome, balanced human.

The chapters in the book were written for "Boy's Life," the scout magazine. Mighty good matter for boys, young and older!

Take, for instance, Doug's recipe for success: "clean and regular living, steady application and industry, a consecration of all our energies to our main purpose and the sacrifice of less important things that conflict with it, above all hard work and perseverance": all so much dead machinery, however, which must be vitalized by ENTHUSIASM! Contentment, he says, is the chief enemy of progress. Tolerance is urged as the rare gift of getting the other man's point of view. "Keep moving" is the ruling principle of life.

These and other maxims are enforced by biographical memories and arguments that make this brief book most entertaining and forceful.

Some Worthwhile Stories.

Animal Land, by Willard Allen Colcord. Judson Press, Philadelphia. 439 pages, illustrated, decorated cover. $1.75 net.

The cream of 42 years of collecting anecdotes about domestic and wild animals, birds and insects, appears in this book. The stories are mostly short, and reveal affection, intelligence, cunning, resource, and other qualities. The author has the habit of tagging a little moral to every story, or a bit of information. His main purpose, of course, is to foster a love of animals, and humane treatment.

Mothers will find the book a Godsend in its supply of ready-to-hand short stories.

Beauty of the Purple (The), by William Stearns Davis. Macmillan Co., New York. 570 pages. $2.50.

A story of Leo the Isaurian, who, simply through his own inherent greatness of character and mental vision, rose from a peasant to be the deliverer of Constantinople and probably of all Christendom from the Saracens.

In the telling Mr. Davis so recreates 8th century history,—the social, religious and political life of the time,—that it becomes as vivid and absorbingly interesting as would be a well-told tale based upon modern history and some of its wonderful inventions.—C. B. W.

By a Way They Knew Not: An Idyll of the First Century, by Mary Bennett Harrison. Fleming H. Revell Co., New York. 91 pages, illustrated, decorated cover.

An idyll of the time of Christ, in which Barnabas is supposed to be in Bethlehem the night Christ was born. Ten years, twenty years pass, and he travels to Antioch and elsewhere. The darkness of the crucifixion leads to his conversion to Christ, after which follows Christian service.

Captain January, by Laura E. Richards. L. C. Page & Co., Boston. 123 pages, illustrated, decorated cover. $2.50.

"Baby Peggy" gift edition of this touching story of the Maine coast, with numerous illustrations from photos and drawings. Sentiment and humor signalize the relation of the old lighthouse-keeper to the little girl who came ashore after a shipwreck and became the star of his lonely life.

God Wills It: A Tale of the First Crusade, by William Stearns Davis. Macmillan Co., New York. 552 pages. $1.50.

Ere Hildebrand (Pope Gregory VII) died he uttered the battle cry "God wills it!" for the rescue of Jerusalem from the Saracens. It blazed into the First Crusade.

The story introduces us to Richard Longsword, a redoubtable young Norman cavalier, settled in Sicily; how he won the hand of a Byzantine princess; how in expiation of a crime committed under extreme provocation he took the vows of the Crusader; how in Syria his rival in love, the Egyptian emir, stole from him his bride; and how he regained her under romantic circumstances at the victorious storming of Jerusalem by the French. This résumé shows what thrills the reader may anticipate.

Professor Lou: A Story for Young People, by Mary E. McDonough. Scripture Truth Depot, Boston. 128 pages. $1.

A religious story which misses much of its point, not so much in showing "the theory of evolution and other phases of modern teaching" to be "unscriptural and unscientific,"—something that doesn't interest one young person in a million,—as by attempting this in stilted language that young people would never stop to read. The intention is good, however, and a love story sweetens it a bit.

Quenchless Light (The): A Novel, by Agnes C. Laut. D. Appleton and Co., New York. 291 pages, with frontispiece. $2.

We imagine this book would make a greater hit if it was one thing or the other. The novel occupies only 208 pages, but it is preceded by a 4-page explanatory Foreword and followed by 71 pages of Appendices (A), (B), (C), (D), (E), to which a "Foreword to Appendix" of 12 pages is also tagged. So almost a third of the book is explanation or historical notes.

The story itself has Onesimus for hero and Bernice for heroine. Chapter I finds

Paul a prisoner at Rome in care of an Idumean centurion Julius, who in the story didn't miss anything worthwhile from the crucifixion on. The authoress takes the high spots of early Christian history, and across the pages walks almost everybody that is mentioned in Holy Writ,—the surviving apostles, Apollos, Paul and his associates, etc.,—and some in the writings of the Fathers. The essentials are claimed to be historic, the story is largely fiction. The action is dramatic and fast-moving, with accurate descriptions of the life and customs and people of the times. So it will interest any student of the Bible.

Quest of the Hidden Ivory (The): A Story of Adventure in Tropical Africa, by Josephine Hope Westervelt. Fleming H. Revell Co., New York. 226 pages, illustrated, decorated cover. $1.75.

"Stubby" Evers and Dale Pitcairn, two high-spirited American boys, are chosen to accompany a research expedition to Kenya Colony. Driving their Ford into regions hitherto unreached by an automobile,—the heart of the big game country,—the lads encounter lions, hyenas, elephants and other denizens of the African jungle, and pigmies of the giant forests.

The narrative offers one round after another of thrilling adventure, topped by the discovery of the rumored hoard of hidden ivory in the yawning crater of an extinct volcano.

Soul-Winning Stories, by Louis Albert Banks. George H. Doran Co., New York. 223 pages. $1.50 net.

Sixteen true and absorbingly interesting stories taken from the experiences of the author in the course of his varied ministry. They vividly reveal the great possibilities of personal contact and the wisely spoken word in giving people spiritual vision and leading them to an acceptance of Christian truth.

A book that will give fresh impulse and practical suggestion to Christian workers.

Testing of Jim MacLean (The): A Tale of the Wilds of Labrador, by Dillon Wallace. Fleming H. Revell Co., New York. 272 pages, illustrated. $1.75.

Of average interest and fairly well put together. The plot is often too apparent, and some chapters appear to have been filled in to give length to the story. The best feature is the colorful, accurate, and compelling description of the Labrador, its people and customs. The hero, Jim MacLean, is quite a possible, likeable chap; all the characters, indeed, are well drawn.—E. L. W.

Through Story-Land with the Children, compiled by the National Association of Junior Chautauquas. Fleming H. Revell Co., New York. 153 pages. $1.25.

Selected short stories for retelling to young people, 20 in all, by a dozen writers, including H. M. Burr, Andrew Lang, Carl Sandburg, J. W. G. Ward, and others. All cream!

Two of Us in Africa (The), by Dicie M. Rittenhouse. Fleming H. Revell Co., New York. 220 pages, illustrated. $1.50.

Two little girls, Pearl, the 12-year-old daughter of an American missionary, and Frances, the daughter of a native African chief adopted by a mission family and residing with them on a station in East Africa, here tell their own stories in alternate chapters.

Incidents depicting life on the Dark Continent,—manners, customs, heathen superstitions, together with various forms of missionary activity,—are graphically described in a way which renders the narrative unusually understandable and attractive to the juvenile mind. It is a story of today which by its novelty will appeal to a wide circle of readers. Pearl and Frances are great story-tellers, deserving of a wide circle of delighted readers and listeners. There are also a number of distinctive pictures.

Where the Star Still Shines: Yuletide in Old Salem, by Winifred Kirkland. Fleming H. Revell Co., New York. 64 pages, illustrated, decorated cover. 60 cents.

Descriptive of the old Moravian town now called Winston-Salem, North Carolina, its people and their ancient religious customs at Christmas time: the Christmas "putzes" or homemade decorations, the children's and the grown-ups' Christmas Eve love-feasts, etc. The narrative is charmingly told, and brings out the reverence and emotion that mark the annual occasion.

International S. S. Lesson Helps.

Gist of the Lesson, by R. A. Torrey. Fleming H. Revell Co., New York. 156 pages. 35 cents.

Comprising the features that have proved so helpful through 25 years. Two pages of packed, small-print exposition on each lesson.

Peloubet's Select Notes, by Amos R. Wells. W. A. Wilde Co., Boston. 374 pages, illustrated. $2.

51st annual volume, more attractive in appearance than ever, and fuller of usable matter. The book retains its place as the premier all-around help for teachers.

Snowden's Sunday School Lessons, 1925, by James H. Snowden. Macmillan Co., New York. 385 pages. $1.25.

Continuing the same practical outlines and expositions as in previous volumes, em-

phasizing the teaching points and applying the lessons to current church and individual life.

Tarbell's Teachers' Guide, by Martha Tarbell. Fleming H. Revell Co., New York. 416 pages, illustrated. $2.

In addition to "The Text Explained and Illumined" and "The Historical Background" this volume specializes on separate treatment of each topic for young people and adults, and for intermediates and seniors. The suggestions for beginning and ending the lesson will be found helpful. Eight full-page pictures are very fine.

Studies in the Bible.

Christ the Incomparable, by W. B. Riley. Fleming H. Revell Co., New York. 218 pages. $1.50.

Twelve sermons of didactic, expository character devoted to the main facts in regard to Christ, such as his virgin birth, atonement, miracles, mission. Frank, vigorous addresses, which do not leave you in doubt as to the author's loyal attitude to our divine Lord.

Life of Christ for Young People (A), by Harold B. Hunting. Minton, Balch & Co., New York. 182 pages, illustrated. $2.

A modernist and Unitarian affair. We fail to find one word to indicate the deity of Jesus of Nazareth. On the contrary, the implication is all the other way. Thus, there is no reference whatever to the circumstances of his birth, and he regards Joseph as his father.

In keeping with this intention of his the author often undermines the authenticity of the Bible record, or waters it down by insinuation. Wherever the supernatural in the Gospels is referred to, as in the case of the miracles of healing, the forgiveness of sin, the feeding of the 5000, the transfiguration, the raising of Lazarus, the resurrection of our Lord, alternative interpretations of the record are injected which discount the supernatural. Mr. Hunting introduces many questionable ideas of his own, and shows great ingenuity in sidestepping the straightforward meaning of the Bible text.

Historical Jesus (The), by C. Piepenbring, translated from the French by Lilian A. Clare. Macmillan Co., New York. 224 pages. $2.25.

An extreme example of faked history. The author rejects all the Gospels except the Logia and Mark, as it suits him; ascribes Paul's alleged differences from Jesus to "doctrinaire exaggerations" or worse; of course regards Jesus as the son of Joseph and Mary; and otherwise presents distorted views which qualify his writings for the wastebasket.

Life in the Uplands: An Interpretation of the 23rd Psalm, by John D. Freeman. George H. Doran Co., New York. 172 pages. $1.50 net.

Some one has said that Dr. Freeman has done for the 23rd Psalm what Drummond did for 1 Corinthians 13. Certain it is that he has produced a devotional treatment of great beauty, deep feeling, and far vision.

The psalm is worked over in ten sections:

A Life in a Love
The Morning Meal on the Meadows
The Midday Drink from the Well
The Noontide Rest in the Shade
Guidance along the Midway Spaces
Adventures in the Shadowed Glen
The Banquet on the Darkening Wold
Twilight at the Sheepfold Door
Night within the Gates
Foregleams of the Heavenly Dawn.

Each chapter is preceded by poetical selections and a prayer.

Life of Christ (Nine Months' Course in the), by James H. Snowden. Macmillan Co., New York. 473 pages.

A reprint of Dr. Snowden's practical expositions of the current International Sunday school lessons, which we have commended as evangelical and pointed in their everyday applications. This is a handy form for permanent preservation.

Literature of the Old Testament, by Herbert R. Purinton. Charles Scribner's Sons, New York. 193 pages. $1.25.

A literary introduction to the Old Testament, prepared originally at the request of the Board of Control for the Accreditment of Bible Study in the State of Maine.

In one paragraph Prof. Purinton gives a table of 24 poetical and 16 prose literary forms and figures that are to be found in the O. T. Thirty-five chapters give selections, the usual outstanding passages in the O. T., with pithy comments on their literary form, their message, interpretation, etc., and directions for written work, oral discussion, and special assignments. The work is well done pedagogically and otherwise.

The historical background assumed is higher critical.

Making and Meaning of the Bible (The), by George Barclay. George H. Doran Co., New York. 168 pages. $1.75 net.

A most humble and apologetic Preface, confessing to the onesidedness and crudities and apparently dogmatic statements in this book, disarms the reviewer. It is a popular presentation of prevailing modernistic views, gathered from the writings of others.

Outlines of Theology, by Archibald A. Hodge. Bible Institute Colportage Association, Chicago. 678 pages. $5 net.

Thomas

Judas

Peter

Matthew

"Pen-Portraits of the Twelve"

They say a religious book never dies. Here is a reprint of a famous work by a former professor of Systematic Theology in Princeton Seminary. Master it, and you will know a lot about theology! Its reasoning and pedagogy hold good even though it is over 60 years old.

As a reference book it is worthy of a place on every preacher's bookshelves.

Pen-Portraits of the Twelve, by Bernard C. Clausen. Fleming H. Revell Co., New York. 153 pages, illustrated. $1.50.

A good bit of work condensed in small compass!

Dr. Clausen starts with the idea that we are apt to think of the XII as a group without pondering upon the characteristics of the individual units. The frontispiece is a reproduction of Da Vinci's "Last Supper," but each of the faces has been picked out and printed separately to show the individual portraits. Dr. Clausen does the same thing as character studies. James the son of Alpheus—"The Man Who Seemed Small," Nathanael—"The Man Who Despised a Town," James the son of Zebedee—"The Man Who Died Each Day," Simon—"The Man Who Burned Up," and the rest, are revealed in vivid fashion as real men who reacted to our Lord in different ways and with varied qualifications.

Pitcoonans, by Charles Moody Stuart. United Free Church Publication Department, Edinburgh, Scotland. 115 pages. 1/–.

Sixteen sketches of Sunday night discussions at Sandy Scott's Bible class. A New Testament incident furnished the topic for each, and there is much vivacity and humor, Biblical knowledge and insight, together with local or modern application, all told in broad Scotch.

Springs in the Desert: Devotional Studies in the Psalms, by John Henry Jowett. George H. Doran Co., New York. 300 pages. $1.50 net.

Dr. Jowett's voice is silent, but in his books we can catch his messages still. Here are collected 78 brief expository studies on texts in the Psalms, arranged in successive order: each one a vivid bit of commentary and application, not a word wasted.

We are not told the circumstances of their origin, but the book is a new copyright.

Biblical Themes.

Bible and Christian Science (The), by Allen W. Johnston. Fleming H. Revell Co., New York. 256 pages. $1.50.

Mr. Johnston's method is to select passages from "Science and Health" and other Christian Science books, show their significance, and quote Bible passages that cover the same topics. This comparison puts Christian Science in the position of contradicting Holy Writ and establishing itself on more shifting foundations.

Heaven Opened: A Book of Comfort and Hope, by James M. Campbell. Fleming H. Revell Co., New York. 193 pages. $1.50.

Dr. Campbell is well along toward that other land. He makes a comprehensive survey of Bible revelation, and believes that the restless, forward-reaching world of today needs just the vision of an open heaven to satisfy its longings. In the light of the teaching of Jesus heaven is not dim and shadowy.

There is comfort, too, in the book for bereaved as the joys and activities of heaven are unfolded.

Life in Fellowship, by John P. Maud. Macmillan Co., New York. 88 pages.

Addresses given by the bishop of Kensington, England, at a mission to the students of the University of Manchester. The scope of the addresses included the world, the individual and the community, and ranged from the breakage by sin of life in fellowship with God to its restoration and full enjoyment and power.

"Thoughts and Suggestions for Prayer" are appended to each of the nine chapters.

Modernism and Orthodoxy, by Reginald Stewart Moxon. George H. Doran Co., New York. 223 pages. $1.60 net.

An attack upon modernism in religious thought based upon the "Commonitorium" or canon of Vincent, promulgated in the 5th century when Christianity was at the crossroads in a struggle with the modernism of that day. Dr. Moxon is a specialist on Vincent, and tries to make out a case covering inspiration, the value of the O. T.,

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A good book is a lasting token of friendship and good will.

literary criticism, the virgin birth, ascension, resurrection, and miracle, supporting orthodox beliefs.

The author offers an analysis of modernism and its problems, and thinks it has no future because it is not spiritual, does not appeal to the emotions, and is destructive rather than constructive. Its most valuable asset is in its question-begging name, and its value lies in stimulating religious thought.

He looks to movements like the Anglo-Catholic and Keswick movements for the best antidote and for the recovery of warmth and vitality of belief and worship.

Scripture Promises, or The Christian's Inheritance, by Samuel Clark. George H. Doran Co., New York. 348 pages. 75 cents.

Doran's edition of this famous 17th century standby of classified Bible promises. "The river of life runs through this book in a thousand rills of peace and joy," wrote Isaac Watts in the Preface.

Seventh-Day Adventism Unmasked, by L. D. Bass, Kilmarnock, Va. 217 pages. $1.

A pretty full discussion of Seventh-Day Adventism, carried on verbally and in the papers by Dr. Bass on one side and 7th-Day champions on the other. The particular tenets are well ventilated, and, Dr. Bass would say, their invalidity unmasked.

Of Missionary Interest.

Arab at Home (The), by Paul W. Harrison. Thomas Y. Crowell Co., New York. 345 pages, illustrated. $3.50 net.

Not a missionary estimate, but the author has been a medical missionary in Arabia for 14 years, and has traveled extensively, even in the little known interior, and has mixed largely and intimately with all classes of the people: hence a shrewd, sympathetic record of the life, customs, mentality, religious attitude of the different elements of the Arab population,—the Bedouin of the desert, the oasis dwellers, the pearl divers of the east coast, the caravans and towns, the sheik, the Turk, the British. Islam as a faith and as an empire is discussed, also the bringing of Christianity and medicine and surgery into that land.

There is none of the snap judgment of the rapid traveler, but the matured, tolerant estimate of one who knows. Dr. Harrison respects the Arab for his loyalty, love of liberty, and democratic spirit,—products, like his poverty and hard living conditions and religion, of his environment. He thinks the world needs the Arab, and should not let such superb racial endowments go to utter waste. He would not impose an alien civilization or government upon Arabia, but would begin with education based on its past high culture. An indigenous Christian community, even though small, will transform the whole atmosphere of Arab society and give new ideals of personal, family and community life.

The writer's style is easy, conversational, often humorous. Forty pictures depict numerous individual types, town and country and river scenes, and other matters of interest. You feel that you have learnt a lot about Arabia and its people after reading the book.

Christianity and the Race Problem, by J. H. Oldham. George H. Doran Co., New York. 280 pages. $2.25 net.

Mr. Oldham's book is regarded as probably the most complete of the many that have been published during the acuteness of the race question the past few years. It is both theoretical and practical, digging down to the deeper and even remote causes that fruit in the antagonisms of today. Thus the significance and equality of race, and the ethics of empire, receive treatment alongside social and political equality, immigration, intermarriage, and other live issues. Of course the Christian view is always to the front, and the solution suggested is a "Universal Community of the Loyal," which seems to be another name for the Christian church, though stories are quoted where groups of various nationals forgot racial difference in a common interest or service.

Christianity and the Religions of the World, by Albert Schweitzer. George H. Doran Co., New York. 93 pages. $1.60.

The author of these lectures on comparative religion is one of the most interesting personalities of our generation. Before he was thirty years old he was a world-famous critical student of the New Testament, and one of the leading musicians of Europe, especially in the study and interpretation of Bach. Then, having earned enough by his concerts to meet the expense, he went as a medical missionary to Africa. "On the Edge of the Tropical Forest" is his account of his missionary work, and one of the most fascinating missionary volumes of recent years.

This little book is marked by the same originality which characterized the author's earlier books. Its interpretation of Christianity may differ from our own, but Dr. Schweitzer knows by study and experience the supernatural dynamic of the gospel, and he sets forth with unqualified faith the uniqueness of Christianity both as ethics and as religion.—R. E. S.

Clash of Color (The): A Study in the Problem of Race, by Basil Mathews. Missionary Education Movement, New York. George H. Doran Co., New York. 181 pages. 75 cents and $1.25.

Anything that Basil Mathews touches turns to literary gold. In this book he takes up

what is undoubtedly the outstanding world problem of the day, not limited within national borders, but straining international relations. He writes with such vividness and charm that one hardly realizes the mass of information he is absorbing as he reads the interesting narrative.

The Pacific, Africa and India are the subjects of three chapters, but all aspects of the color question are considered, including such topics as the white man's supremacy and how it was achieved, alleged race superiority, the rising tide of so called inferior races, etc.

Mankind at the Crossroads, by Edward M. East. Charles Scribner's Sons, New York. 360 pages.

Prof. East does not share the optimism of the chemists that invention and discovery will keep pace with human need. He believes that the time is already in sight when the food supply of the world will be inadequate for the population. The only reasonable solution of the problem he sees to be limitation of population by rational control of reproduction. His conclusion is, "If the human race really desires a continued progress, a fair chance and a longer and happier life for every individual, the birth rate must come down faster and faster, and it must come down through the whole population, and not merely within the section which furnishes those of greatest social worth. To accomplish this, parentage must not be haphazard." But he does not feel hopeful that humanity will voluntarily work out and apply his remedy. The moral and spiritual elements in life are subordinated in Prof. East's view to the physical and economic. In time he believes these will force mankind to face the inevitable fate which awaits us when there are too many of us to be fed.

The author takes issue with Lothrop Stoddard and his school as to the terror of colored ascendancy over the white race. He holds that the facts show that the white peoples are rapidly to outnumber the other races, and that it is a sorry outlook for the colored folk, so far as numbers are concerned.—R. E. S.

Progress of Worldwide Missions (The), by Robert H. Glover. George H. Doran Co., New York. 416 pages. $2.50.

A compact textbook on worldwide missionary effort from the beginning until now, presented in periods whose terminals are well defined,—from apostolic missions till the death of John, early church missions in the 2nd and 3rd centuries up to Constantine, then early European missions, the Middle Ages, the Reformation, the early missionary societies of the 18th century, to modern missions beginning with Carey (1792). The leading missioners and the lands where they labored are briefly sketched. Nearly 200 pages are given to modern extension, chapters being devoted to each great mission field.

Dr. Glover's experience of 18 years as a missionary and several years as a home executive of the Christian and Missionary Alliance, and as a teacher and lecturer, joined to his visitation of all the larger fields, the whole vitalized by genuine missionary spirit, make him ideal to write a book of this type.

Spirit of Islam (The), by Ameer Ali Syed. George H. Doran Co., New York. 515 pages. $5.

A new edition of a very unusual book. The author is a Mohammedan lawyer in London, entirely competent to set forth the best possible defence of Mohammedanism in English and for English readers.

His book is "a history of the evolution and ideals of Islam, with a life of the Prophet." His purpose is to acquit Islam and its founder of the charges brought against them, and to vindicate for his religion its right to a place above Christianity.

The argument is able and earnest, and no doubt satisfactory to such a reformed and progressive view as the author holds, but it will not please orthodox Mohammedans, and it will not convince Christians. In one sense it is a remarkable tribute to Christianity, for the effort of the author throughout is to justify Mohammedanism before the bar of Christ, to reconcile the character of the Prophet and his religion with the ideals and spirit of Christ. It is a clear though unconscious recognition of the moral authority and supremacy of Christ.

There is no more effective apology in English for Mohammed and Mohammedanism, and it is good for Christians to read the best that can be said. Also it is good for them to see many of the customary arguments for the truth of Christianity turned to use by Islam. It requires Christians to reëxamine their own apologetics, and to seek to return to the New Testament.—R. E. S.

Sermonic.

Best Sermons, 1924, edited by Joseph Fort Newton. Harcourt, Brace & Co., New York. 352 pages.

No one expects unanimity in the choice of "Best Sermons," but here we have a string of 20 brilliant ones selected by a man who has experience and judgment. Note two things: two of these sermons were preached at Northfield this summer, and Dr. Newton's preface is a noble eulogy of preaching, equal in style and message to anything that follows.

The sermons are by 20 different preachers of some seven evangelical denominations, and cover a wide variety of topics: but all are intended to be loyal to the person

and principles of Jesus. In a brief notice we can only give the preachers' names:

Bowie, Glenn Atkins, Richard Roberts, Sockman, Fosdick, C. W. Gilkey, J. G. Gilkey, Luccock, Hillis, Bushnell, Robert Norwood, McKeehan, Hawkes, Tittle, Jenkins, Shannon, Hough, Merrill, George A. Gordon, Huget.

The publishers announce that this is the first of an annual series.

Bible Soul-Winners, by Louis Albert Banks. Fleming H. Revell Co., New York. 188 pages. $1.50.

We do not get the point of the title. The book contains 14 sermons on New Testament persons and themes, all imbued with the evangelistic note and containing that apt illustration and pointed application of which Dr. Banks is an expert.

New Testament Characters (Sermons on), by Clovis G. Chappell. George H. Doran Co., New York. 189 pages. $1.60 net.

The large circle of readers which Dr. Chappell has won with his two previous volumes of sermons on Biblical characters, will give hearty welcome to this new series, which runs from John the Baptist to the Laodicean churchmen of Revelation 3. They have the same vivid word pictures, wealth of illustration and poignancy of appeal that Sunday by Sunday crowd the spacious First Methodist Church, South, at Memphis, where Dr. Chappell is now pastor.

Sermons in Objects, by Henry T. Sell. Fleming H. Revell Co., New York. 152 pages. $1.25.

Truly in the making of books there is no end, and especially is this true of children's books in these days. When will men learn how to talk to children? For instance, we cull the following from pages 101, 102: "With regard to the cultivation of reverence Oliver Wendell Holmes, the famous writer, was once asked why he troubled to attend a small church where the preacher was a most ordinary man, with no originality as a thinker." It is "cultivation" and "originality" that spoil the so called children's books. At the same time there are suggestive hints in this volume, and such a story as "The Jumping Frogs" is capable of being so adapted to a child audience that the children will jump as well as the frogs. We know, because we tried it!—H. P.

Sermons on Revelation, by Albert H. Baldinger. George H. Doran Co., New York. 267 pages. $1.60 net.

The author is needlessly apologetic in the Preface. His book is a readable volume of Sunday morning sermons, using the Scripture text homiletically, and intended to offset "fanciful interpretations and impossible views" by following "the only path that will be regarded in the end as historically safe, intellectually sound, and spiritually satisfying." That is an ambitious order, and the book is worth having, even though some students will think that the author has a lot to learn yet.

Three Hundred Evangelistic Sermon Outlines, by Aquila Webb. George H. Doran Co., New York. 386 pages. $3 net.

A practical volume for the preacher's shelf, its contents selected and arranged by an experienced editor so as to be of maximum utility. The outlines appear in the consecutive order of their texts, from Genesis to Revelation,—we are surprized that some of the books are not represented. A full Topical Index and Subject Index are also given. There is no Author's Index, but we note wide compass in authorship, both earlier and recent. Needless to say, there is immense variety of content, making the volume invaluable of its type as a source of outlines and illustrations and suggestions.

Various Themes.

Cargoes for Crusoes, by Grant Overton. D. Appleton & Co., New York. 416 pages. 50 cents.

Three publishers have joined in the production of this volume. Chapters about Philip Gibbs, Melville Davisson Post, Jeffery Farnol, E. Phillips Oppenheim, Edith Wharton and other prominent authors

are interspersed with interesting discussions of books of every sort. A guide to the best reading of 1924-25!

This book is published frankly in the interest of wider book distribution, and is sold below the actual manufacturing cost.

Chess Step by Step, by Frank J. Marshall and J. C. H. Macbeth. E. P. Dutton & Co., New York. 306 pages. $3.50.

Chess is at once a royal and a democratic game: its history runs back to the ancient kings of Persia and India and China, while the only test of a player is his ability. No game is so free from chance and crookedness. It is an intellectual form of relaxation and recreation which promotes concentration, foresight, prudence, patience, sound judgment, and other good qualities.

One who wants to learn chess or improve his playing can here sit in with the chess champion of the U. S., Mr. Marshall, whose colleague, Mr. Macbeth, is also a prominent player and a writer who has the gift of explaining things clearly. Everything about the terminology and principles and strategy of chess is covered, and any number of openings and endings and games descriptive of special play are diagrammed and explained. The whole thing could not be better done.

Church and Community Recreation, by Albert B. Wegener. Macmillan Co., New York. 248 pages. $2.25.

A volume on recreation by a college professor: for the author is lecturer and director of recreation in Drew Theological Seminary.

The title is too narrow. The subject is recreation at large, and it receives theoretical and practical treatment, within limits. There are historical chapters on the modern revival of play and the relation of play to religious practices. "Working Principles" receive careful explanation, showing what recreations are suited to sex and age. The qualifications of play leaders and the management of recreation also occupy attention.

With this theoretical foundation laid, about 150 pages are now devoted to positive suggestions, specializing briefly on church, community and rural recreation, but covering all kinds of recreation, indoors and out.

Daily Leading: Thoughts from Master Minds, compiled by J. Gordon Hutton. George H. Doran Co., New York. 104 pages. $1.25 net.

A fine collection of literary treasures for daily reading, selected and arranged by Dr. John A. Hutton's brilliant son who died in early life. The young man made a notable record as a student, and his finely discriminating appreciation of literature expresses itself in this volume. He was an optimistic Christian, and with constant freshness and appeal, his literary choices evince a joyful satisfaction in the reality of the spiritual.

We published a number of these selections in the RECORD last year.

Egypt, by H. H. Powers. Macmillan Co., New York. 327 pages, with numerous illustrations. $2.50.

Sit down with the author, and let him talk to you, and you get what is printed in this book!

It is one of the University Travel Series, a balanced composite of description and information, historical and archeological. Written with the American tourist in mind, the first chapter starts from New York, and pauses at Madeira, Gibraltar, and other places en route. The Nile Delta and its gateways, Cairo through the centuries, the valley of the Nile, and all the show things in Egypt receive proper treatment, but the main thing about the book is its easy-reading style, telling just about what the visitor wants to know.

The numerous picures are equally telling: also the map.

Games, Contests and Relays, by Seward Charle Staley. A. S. Barnes and Co., New York. 354 pages, illustrated. $3.

We reviewed a book on recreation above, noting that it is largely historical and theoretical. This volume makes a good complement, being altogether concerned with actual directions except for a chapter on the "Pedagogy" of games. By the way, this author is also a college professor,—director of the men's gymnasium and assistant professor of Physical Education in the University of Illinois.

He says he has culled the literature of America and Europe for suggestions, as well as making an 8-months' study of physical training and athletics "over there," in addition to his own 15 years of experience in this country.

The classification of games that he adopts is the school grade method: games for the lower and upper grades, for junior and senior high school, and for college. Relay races and combative contests are described in five separate chapters. An extensive Bibliography of American and European books and magazines, and a lengthy Index, bespeak the comprehensive character of the work. Many photos and diagrams do their share.

Physical directors and play leaders will find the book a perfect mine of understandable suggestions.

Mere Man and His Problems (The), by Charles M. Sheldon. Fleming H. Revell Co., New York. 223 pages. $1.50.

Dr. Sheldon talks with you in 23 chapters of the common homely interests of everyday life,—his home, his wife, his children, his church, his business, his amusements, how he spends Sunday and Monday, his money, his neighbors, his creed, himself. And Dr. Sheldon is human in all his relationships and views.

Principles of Preaching, by Ozora S. Davis. University of Chicago Press, Chicago. 270 pages. $2.50.

What better gift than a good book at Christmas, New Year or birthday anniversary?

That the art of preaching is either decadent or unimportant, which, it seems probable, some may hold, is contradicted most emphatically by the constant succession of new books devoted to its study. One of the latest of these is from a veteran teacher of ministers, the president and professor of Practical Theology of the Chicago Theological Seminary, of the Congregational church.

It is, indeed, a textbook. As such, it seems to supply a real need on the part of both professors and students.

Its method is that of the laboratory, and this is applied with distinct success. Avoiding the mistake of trying to investigate too much material, the author has presented for special study eight great sermons of different types. With these are furnished outlines for the study of each one.

The latter part of the book contains a clear and sound statement of the principles of preaching.

Throughout, the highest ideal of the work of the man who makes and delivers sermons is held before the pupil.

The book is a model of brevity with completeness.—W. O. S.

Climbing Manward, by Frank H. Cheley. Macmillan Co., New York. 203 pages. $1.75.

Dedicated to "every boy in America who has a desire to travel the broad highways to success and usefulness," and containing breezy, practical articles of moderate length on elements of personality and character. The titles are catchy, and there is enough anecdote and information to lead the reader on and on.

LATEST BOOKS.

Art of Addressing Children (The), by H. Jeffs. George H. Doran Co., New York. 176 pages. $1.50.

At School with the Great Teacher, by Jeannette E. Perkins and Frances W. Danielson. Pilgrim Press, Boston. 78 pages. $1.

Church Ushers' Manual, by Willis O. Garrett. Fleming H. Revell Co., New York. 63 pages. 50 cents.

Cyclopedia of Pastoral Methods, by G. B. F. Hallock. Doran. 270 pages. $2.50 net.

Christ the Truth, by William Temple. Macmillan Co., New York. 341 pages. $2.50.

Church and the Ministry in the Early Centuries (The), by T. M. Lindsay. Doran. 398 pages. $4.

Except Ye Be Born Again, by Philip Cabot. Macmillan. 214 pages. $1.50.

God, Conscience and the Bible, by J. Paterson Smyth. James Pott & Co., New York. 164 pages. $1.

Gospel at Corinth (The), by Richard Roberts. Macmillan. 173 pages. $1.75.

History of Religion in the United States (The), by Henry K. Rowe. Macmillan. 223 pages. $1.75.

Is the Kingdom Age at Hand? by E. M. Milligan. Doran. 354 pages. $2.25 net.

Kneeling Christian (The), by An Unknown Christian. W. P. Blessing Co., Chicago. 148 pages.

Kingdom without Frontiers (The), by Hugh Martin. Macmillan. 96 pages. $1 net.

Liberalizing Liberal Judaism, by James Waterman Wise. Macmillan. 150 pages. $1.50.

Modern Use of the Bible (The), by Harry Emerson Fosdick. Macmillan. 291 pages. $1.60.

Modern Evangelistic Movements, by Two University Men. Doran. 167 pages. $1.75 net.

Now I Know, by John Archibald MacCallum. Macmillan. 164 pages. $1.50.

One Thousand Bible Readings, by D. J. Wetzel. Macmillan. 57 pages. $1 net.

Prayer that Prevails, by Marshall Dawson. Macmillan. 163 pages. $2.

Science and Prayer, by Herbert Booth Smith. Revell. 160 pages. $1.25.

Symphonic Sermons, by William L. Stidger. Doran. 329 pages. $2.50 net.

Tested Methods for Teachers of Juniors, by Mabel Crews Ringland. Revell. 155 pages. $1.25.

Vocation of the Church (The), by J. H. Leckie. Doran. 255 pages. $1.50 net.

Work of the Pastor (The), by Charles R. Erdman. Presbyterian Board of Publication, Philadelphia. 257 pages. $1.50.

Writings of the New Testament (The), by Philip Vollmer. Revell. 220 pages. $1.50.

ALSO RECEIVED.

Fifteen Anthems by 15 Composers, for general use. Lorenz Publishing Co., Dayton, O. 75 cents; 10 cents singly.

Catholic, Jew, Ku Klux Klan: What They Believe, Where They Conflict, by George S. Clason. Nutshell Publishing Co., Chicago. 64 pages. 25 cents.

Looks like a thoughtful statement of the ideas and differences between the three parties, with their charges and counter-charges. "Where is the Controversy Leading? Can Any Good Come out of It?" is discussed on the last page.

World Peace: Is It a Reasonable Hope or a Delusion? by Charles C. Cook. 32 pages. 10 cents. A Biblical study.

The City of Tadmor: Succeeding in the Wilderness, by W. B. Hinson. 23 pages. 20 cents. A sermon on 2 Chronicles 8. 3, 4, and other wilderness texts.

Samuel Morris, A Spirit-filled Life. 30 pages. 10 cents. The romance of a Kru boy.

These three pamphlets are published by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

A Manual for Leaders of Teacher Training Classes, by James S. Armentrout. 20 cents. Covering the 2nd year of "Thoroughly Furnished.

Using Our Heavenly Father's Gifts, by Maud Junkin Baldwin. 56 pages. 30 cents. Stewardship lessons for juniors on one's time, strength, property, etc.

Ten Minute Lessons on the Presbyterian Church. 80 pages. 30 cents. The foregoing are published by the Westminster Press, Philadelphia.

Personating Bible Characters: A Little Book of Bible Study Entertainments, by Charles H. Crawford, 127 N. Chestnut Street, Colorado Springs, Colo. 32 pages. 25 cents.

The usual arguments and suggestions for religious pageants, with a large number of actual Bible examples. Mr. Crawford has worked these out with spiritual and outward success in his own church.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Dear Sirs:

I had fully decided to discontinue my subscription to the R. C. W. at expiration of year.

Years ago I took this magazine over a period of years, and found it very good, especially during the time of reporting the conferences at Northfield.

This past year I am frank to say it has not come up to my expectations in any particular, and the thing that seemed to decide my discontinuing it was the November number, in which there was not a word about the Thanksgiving time, nothing at all in your magazine except perhaps a few lines in connection with S. S. lesson.

I am renewing with the hope that in every particular it may be a better magazine, and give evidence of trying at least to send down vital things to its readers.

This is rather frank and raw, but it expresses just what I feel, and I hope that at the end of this year I may have been led to different conclusions.—From Washington state.

Dear Sirs,

I want to thank you for continuing to send me the RECORD OF CHRISTIAN WORK. It brings so many excellent messages, and to those of us who do not hear English sermons for months at a time these sermons are doubly welcome. When I have read a copy I pass it on to our Indian pastor, who reads English, and I know he makes use of them, as I frequently recognize some thought or illustration which he uses in a telling way. So the influence of your magazine spreads.

(Signed) Mrs. A. H. Holland, India.

Little Known Scripture Characters.

Amram: a Father's Influence. Exodus 3. 6; 15. 2.
Bezaleel: Inspired Work. Exodus 31. 1-5.
Meshullam: Double Service. Nehemiah 3. 30.
Ittai: The Loyal Ally. 2 Samuel 15. 19-22.
Hadad: Divine Compulsion. 1 Kings 11. 14-22.
Obed-edom: Guarding Sacred Things. 2 Samuel 6. 9-11.
Agur: The Golden Mean. Proverbs 30. 7-9.
Malchus: Wounded and Healed. John 18. 10, 11.
Manaen: Christianity in a Palace. Acts 13. 1.
Epaphroditus: The Faithful Messenger. Philippians 2. 25-30.
Archippus: Ordained of God. Colossians 4. 17.
Claudia: A Royal Convert. 2 Timothy 4. 21.
Aristarchus: Paul's Fellow Prisoner. Colossians 4. 10.

—Rev. J. East Harrison.

Be very quiet now:
A child's asleep
In this small cradle,
In this shadow deep.

—Walter de la Mare.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

December 7. The Man Born Blind.

John 9. Lesson portion, 13-17, 26-38.

The printed verses cannot be taken alone. Begin at verse 1, and read to verse 41.

It is an Oriental scene, packed with human interest. Let us concentrate on the blind man and our Lord!

The blind man.

Was it an unsolicited act of mercy that came to him that day,—our Lord's compassionate sequel to the cold-blooded theological question concerning the relation of his disability and sin which the sight of him suggested to the disciples?

He is one of the clearest examples in the Bible of a real witness and a growing believer.

(1) A real witness with life and lip in the face of hostile forces.

They doubted his identity, but he said, "I am he." They doubted the miracle as if he was never really blind, until his parents testified. They cross-questioned him to shake his evidence, but he had only the one story. They slurred his healer, but he answered with the fact of his sight. They reviled him, and he took the offensive against them. They excommunicated him when they could say nothing more, and he was ready to suffer for his convictions.

(2) A growing believer.

This shabby treatment helped the man more than it hurt him, for it clarified his experience and his knowledge of his benefactor. His experience was the basis of his faith, the soil in which his faith grew.

Apparently the beggar did not know about Jesus before this: he was only "a man" (11). But he had enough confidence in Jesus to obey his directions. The miraculous cure proved to him that Jesus was a prophet (17), not a sinner, but a man of God (31, 33). And finally, in personal contact with our Lord himself he believes and worships him as Son of God (35-38)!

So he got not only eye-sight, but mind-sight and soul-sight too!

Such an experience can be the possession of every believer.

Contrast those Pharisees who wilfully shut their eyes against indisputable fact.

The Light of the world (5).

Dr. C. I. Scofield once said that this story "presents our Lord in perhaps the greatest of his characters, that of the Light of the world. To all outward seeming nothing could have been more audacious. What the unbelieving world saw as it looked upon Jesus was a young Jewish artisan, from a remote and ill-reputed village of Galilee. He spoke of the world, but he had never traveled. Not once had he been beyond the confines of the little land given to his ancestor Abraham. The civilizations of Greece and Rome were known to him only by rumor. The great literatures of the world, and its science and art, were unknown to him. He had neither wealth nor great position. His followers were a few fishermen, tax-gatherers and converted harlots. He was about to go out of life as an executed criminal. All this was what the world saw, and all that it saw.

"Nineteen hundred years have passed since Jesus announced himself as the Light of the world. What does the world see now? It sees the absolute verification of that claim. Wherever Jesus is known there is light; and the measure of the light in any part of the world today is the precise measure of the degree in which Jesus is known. To any civilized man life is intolerable just where Jesus is not known.

He has proved himself to be not only the spiritual light of the world, but he is the light of intellect and of the affectional life as well. Everywhere the ethic of Jesus has formed the human conscience.

"He has given the only light on the mysteries of life and of death which has been found adequate. He has interpreted both life and death. Life here is immensely important because it is the vestibule to the life beyond, and death is a conquered enemy, which can at the worst but open the gates of glory to a passing saint. He has given light on the philosophy of life, on the true life-method. Life is to be invested, not hoarded, and the investment is to be made in other lives, not in stocks and bonds."

December 14. The Raising of Lazarus.

John 11. Lesson portion, 31-44.

John must have thought the raising of Lazarus an important event, he gives so much space to it and tells so many details. Do you believe that Lazarus was dead several days and was reanimated? If you do, nothing else need stagger you, not even the resurrection of our Lord himself.

Note: Lazarus was not "resurrected" in the sense in which we use this word now. He did not get a resurrection body. His earthly body was restored from decay, his spirit was recalled and reanimated its former habitation.

Our Lord indicated two motives for the miracle, one Godward and one manward, in addition to the friendly act of restoring the broken family circle: motives affecting himself, his disciples and others. The word "believe" is the key to these divine purposes on the human side.

One motive was the glory of God, of the Son of God (4, 40).

The other motive was to promote faith in himself as Son of God on the part of the disciples (15), Martha (25-27), and the bystanders (42, 45).

The weeping Christ, 31-36.

The first projection of Christ shows him restrained and silent in the presence of sickness and death. Natural causes are allowed to work unchecked. He had reasons, as we have just seen, but the exclamations of the girls when they met him (21, 32) show how disappointed they were. They regarded his presence as an insurance against death.

But for that delay we should never have realized how human our Lord was. When death invades the home we learn who are our truest friends. Those tears were supreme evidence of his sympathy and love.

The authoritative Christ, 37-44.

The tone of the narrative changes. Our Lord had told the disciples the sickness would not end in death (4). He had revealed himself privately to Martha as resurrection and life (25, 26). Now he acts openly in the power of this revelation, serene, master of the situation.

Before speaking the mighty word he pauses for brief communion with his Father: a word of thanks for answered prayer, and of confidence that his Father always did hear him. The bystanders would thus know the source of his power.

Lazarus was not dead to Christ. But do not waste time discussing what is left untold at this point!

Welcome Christ into your home in time of health and happiness, and you will feel free to call on him in sickness and distress!

While his presence is not necessarily an insurance against the course of nature, or calamity even, he is a protection against the evil one in the spiritual realm.

December 21. The Conversion of Zacchæus.

Luke 19. 1-10.

Special interest attaches to the case of Zacchæus for several reasons, as seems to be implied in the use of "Behold!" (2). His is the last recorded instance of salvation in the ministry of Lord Jesus, except that of the thief on the cross. It was now or never with him, since it was the only time Lord Jesus ever visited Jericho, and the cross was only a week or ten days ahead.

Let us first master the material, then interpret it in the light of verse 10!

Old Zacchæus—sinner, 2-7.

Zacchæus is introduced as a man of public

prominence and wealth. Curious to see Lord Jesus, he overcomes by his energy and wit hindrances both external and internal,—his short height and his unpopularity, his dishonest character and actions.

Imagine his surprise when the famous Stranger looks up, accosts him by name, invites himself to his home,—a thing he is never recorded to have done elsewhere!

The murmurs of the crowd indicated the prejudice that existed against tax collectors as a class, being in the eyes of the Jews "sinners," traitors, agents of Gentile robbery and oppression.

New Zacchæus—saved, 8-10.

We are not let into the secret of the process by which Zacchæus was saved, but we see the immediate fruit of it: consecration, generosity, a courageous declaration to right every wrong he had committed by fourfold restitution; and we have our Lord's assertion of it, and that as an incident of his own life purpose and mission.

Verse 10 is not merely a vindication by Lord Jesus of his actions in the present case: it is a definite declaration of the reason of his coming into the world. As such it is to be borne in mind by the student as a key to his whole ministry, a motive that explains his actions and aims all through his life.

Using this key to interpret the case of Zacchæus we learn that Lord Jesus saw in him a sinner—not to be socially and religiously ostracized, as the Pharisees treated him, but ready to be saved. In this aspect of it note points like the following: Opportunity seized and sanctified to salvation. Curiosity overruled for higher blessing. Determination to overcome hindrances. Prompt response to Lord Jesus, and joyful reception of him into heart and home. Instantaneous salvation. The inward change immediately evidenced in outward action,—"I give . . . . I bestow."

Note also the manner of approach adopted by Lord Jesus on this occasion. He might have talked to Zacchæus there on the highway, but his home gave greater privacy and intimacy. Many a man is easier to reach in his home than in his office or in public. Also his comments following Zacchæus' declaration of purpose. The ways by which men and women are led to Christ are infinite.

Makes haste to receive Jesus as your Saviour and Lord while he is passing your way!

December 28. Review: Central Period of Christ's Ministry.

The lessons of the quarter extend from the organization of the XII to our Lord's visit to Jericho, a period of almost two years, from the summer of 28 A. D. to March, 30 A. D., a week before the crucifixion.

They were years of popular success up north, but of growing ecclesiastical hostility in Jerusalem. Marked by our Lord's teaching about his kingdom and its spread, and by wonderful acts of mercy and healing.

You can review the lesson material in two ways: information and application. What is added to the portrait of Jesus? What do different classes of the people think of him? Again, what lessons are there for us? What were local elements in his teaching, and what were permanent principles?

Emphasize outstanding facts and teachings, memorize outstanding verses, and clear up perplexing questions in the minds of your pupils.

For convenience we append a list of the lessons of the quarter:

Choice of the Twelve. Matthew 10. 1-8.
Sermon on the Mount. Matthew 6. 5-15.
Parable of the Sower. Mark 4. 1-20.
Stilling of the Storm. Mark 4. 35-41.
The Prodigal Son. Luke 15. 11-24.
Feeding of 5000. John 6. 1-15.
Peter's Confession. Matthew 16. 13-28.
The Transfiguration. Luke 9. 28-36.
The Good Samaritan. Luke 10. 25-37.
Man Born Blind. John 9. 13-17, 26-38.
Raising of Lazarus. John 11. 31-44.
Conversion of Zacchæus. Luke 19. 1-10.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

DECEMBER, 1924.

MONDAY, 1st. *That ye may know . . . . the exceeding greatness of his power to usward who believe. Ephesians 1. 18, 19.*

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill! Put it to the proof again with today's duty, today's burden, today's temptation!—Henry Van Dyke.

TUESDAY, 2nd. *The night cometh, when no man can work. John 9. 4.*

Say, would'st thou work for God?
Thou need'st not ask
Some special task.

The ways which other men have trod
To do his will,
Lie open still.
Walk thou therein with humble heart:
Seek there thy part!
—R. Remert.

WEDNESDAY, 3rd. *Continuing instant in prayer. Romans 12. 12.*

There is no universal rule for cultivating all the graces, but it is certain that prayer provides a marvelously congenial soil for their healthy growth.—J. E. Roberts.

THURSDAY, 4th. *And the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Genesis 12. 1.*

Abram was seventy and five years old, an age when he should rather have had rest and settlement; but if God will have him to begin the world again now in his old age, he will submit.—Matthew Henry.

FRIDAY, 5th. *They took knowledge of them, that they had been with Jesus. Acts 4. 13.*

In those days no one judged Jesus by Judas, Ananias and Demas. They judged him by Peter and John and Thomas and Paul; by Mary Magdalene, Dorcas, Priscilla, and thousands of others whose lives he had touched and so changed that they became in sweetness of character like him.

SATURDAY, 6th. *Who is my neighbor? Luke 10. 29.*

It is not place, but love, which makes neighborhood.—C. Wordsworth.

SUNDAY, 7th. *And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day. Luke 4. 16.*

The holiest personal life can scarcely afford to dispense with stated forms of devotion. The regular worship of the church, for all its local imperfections and dulness, is a divine provision for sustaining the individual soul. We cannot afford to be wiser than our Lord in this matter.—James Moffatt.

MONDAY, 8th. *Then said Jesus, Father, forgive them: for they know not what they do! Luke 23. 34.*

Could words more deeply express the potency of love? Mercy for ignorance, grace for guilt.

TUESDAY, 9th. *Woe is unto me if I preach not the gospel! 1 Corinthians 9. 16.*

How can we, how dare we, sing, "Fly abroad, thou mighty gospel," knowing perfectly well, if we choose to think, that the gospel message has to be carried, and carried by us?—Arthur T. Upson.

WEDNESDAY, 10th. *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba! Father! Galatians 4. 6.*

Ask as simply and trustfully as a child asks bread! You can do this because "God hath sent forth the Spirit of his Son into your heart, crying, Abba! Father!" This Spirit is in you to give you childlike confidence. In the faith of his praying in you, ask for the power of that Holy Spirit everywhere!—Andrew Murray.

THURSDAY, 11th. *Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh! Matthew 24. 44.*

Suppose this very evening from on high
Broke on the world that unexampled flame,
The choir-thronged sky, and thou, descending Lord!
What agony of horror, fear and shame
For those who knew and wearied of thy Word!
I dare not even think, who am confest
Idle, malignant, selfish as the rest!
—J. C. Squires.

FRIDAY, 12th. *Ye therefore shall be perfect, as your heavenly Father is perfect. Matthew 5. 48.*

God's imperative "Shall" girds this commandment with all the inevasible force of the decalogue. When God says "Shall" where is the angel, archangel, prince or potentate, in heaven, earth or hell, who dares gainsay?—W. D. Godbey.

SATURDAY, 13th. *There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.*

You remember the occasion when the Lord met with thee? O, little didst thou think what a commotion was in heaven!—Charles H. Spurgeon.

SUNDAY, 14th. *And Jacob asked him, and said, Tell me, I pray thee, thy name! And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. Genesis 32. 29.*

Many, like Jacob, know what it is to have won a princedom, but they want to know who it is that has done this for them. They want to see their faith. This is not God's plan. Through every difficulty believe your way upwards by unsupported faith, and the victory shall be yours!—C. A. Fox.

MONDAY, 15th. *What is your life? James 4. 14.*

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate. —Bishop Hall.

TUESDAY, 16th. *In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Mark 1. 35.*

Meet him in the morning each recurring day:
Let his radiant sunshine flood your misty way!
Let him stand between you and the tempter's wile:
Meet him in the morning, talk with him awhile!

WEDNESDAY, 17th. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

The praying life cannot be an anxious life. Patience in prayer means a trustful soul.—John Timothy Stone.

THURSDAY, 18th. *Counsel in the heart of man is like deep water: but a man of understanding will draw it out. Proverbs 20. 5.*

The more understanding a man has the more ready he is to learn from others. Teachableness is a mark of understanding.—James Ostema.

FRIDAY, 19th. *They all . . . . began to make excuse. Luke 14. 18.*

Sinner, if you have a valid excuse for impenitence, write it out! Nay, cast it in brass, hang it up in your house, delight in it, and teach it to others, that they may share your joy! When you come to die, take it with you down into the grave! When the trump of God calls the dead to judgment, convey it to the throne and show it to the Judge! If it will justify you in life, it will excuse you in eternity.—Charles H. Spurgeon.

SATURDAY, 20th. . . . . *Until I went into the sanctuary of God: then understood I . . . . Psalm 73. 17.*

Each of us has, or should have, a sanctuary. It may be the sick-chamber, or the quiet room, or some sacred spot in the woods or beside the sea, or the House of God. But greatly is the soul to be pitied that has no sanctuary.—F. B. Meyer.

SUNDAY, 21st. *Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver! 2 Corinthians 9. 7.*

In referring to "a cheerful giver" Paul does not mean one who is naturally liberal, but one who is liberal because of the grace of God in his heart: although one can be both liberal by nature and liberal by grace. —James Ostema.

MONDAY, 22nd. *My meat is to do the will of him that sent me. John 4. 34.*

Do what God calls you to do and you are a success.—Talmage.

TUESDAY, 23rd. *And they were both righteous before God . . . . filled with the Holy Ghost. Luke 1. 6, 41, 67.*

O what children might go forth from our homes to be mighty for Jesus if parents were always full of the Holy Ghost! How holy would be the home atmosphere, how gentle the speech, how sweet and beautiful the life!—A. M. Hills.

WEDNESDAY, 24th. *Thanks be unto God for his unspeakable gift! 2 Corinthians 9. 15.*

It isn't the thoughts we are sending,
It isn't the words we say,
But it is the spirit of Christmas
That makes it the happiest day.
And the spirit of Christmas is perfect
When we know, as our thoughts uplift,
That God alone is the giver,
And love is his greatest gift!

THURSDAY, 25th. *And the angel said unto them, Fear not, for behold! I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord! Luke 2. 10, 11.*

Sing, Christmas bells!
Say to the earth this is the morn
Whereon our Saviour-King is born!
Sing to all men, the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folk that tottering go,—
Proclaim the morn
That Christ is born,
That saveth them and saveth me!
—Eugene Field.

FRIDAY, 26th. *And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men! Luke 2. 13, 14.*

O lovely voices of the sky,
Which hymned the Saviour's birth,
Are ye not singing still on high,
Ye that sang "Peace on earth"?
To us yet speak the strains
Wherewith in time gone by
Ye blessed the Syrian swains,
O voices of the sky!
—Felicia Hemans.

SATURDAY, 27th. *Search the Scriptures, for in them ye think ye have eternal life: for they are they which testify of me! John 5. 39.*

The place where Christ may ever be found.—John Timothy Stone.

SUNDAY, 28th. *The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever! Revelation 11. 15.*

Oh, remember that as certain as the historical fact that he died on Calvary, so certain is the prophetic fact that he shall reign, and you and I will stand there. I durst not touch that subject. Take it into your own hearts, and think about it: a kingdom, a judgment seat, a crown, a gathered universe: separation, decision, execution of the sentence!—Alexander Maclaren.

MONDAY, 29th. *Jesus himself drew near, and went with them. Luke 24. 15.*

Before me is a future, all unknown,
A path untrod;
Beside me is a Friend, well-loved and known,—
That Friend is God.
Before me lies a new and unseen way
'Mid shadows dim;
Beside me is my Guide, and day by day
I walk with him!

—Ruth Thomas.

TUESDAY, 30th. *As you call upon a Father who judges every one impartially by what he has done, be reverent in your conduct while you sojourn here below! 1 Peter 1. 17 (Moffatt).*

A sundial in Gloucester Cathedral bears this motto:

Give God thy heart, thy service, and thy gold:
The day wears on, and time is waxing old!

WEDNESDAY, 31st. *Thou crownest the year with thy goodness! Psalm 65. 11.*

Almighty Father, amid the deepening shadows of the closing year we thank thee for all that it hath brought to us of mercy and truth! Receive our sorrow for our sins, and in thine infinite mercy blot them out from the book of thy remembrance! Let not the experiences of our past days be lost upon us! Fix in our minds every lesson of faith and duty which thou hast been teaching us! Take from our hearts every veil which would hide from us the shining of the heavenly light! Grant unto us, before the record of this year has been finished and sealed, a fresh consecration, a very honest and deep desire to live according to thy will! Amen.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: What Jesus Said about Forgiveness.

Matthew 6. 14; 18. 21-35. December 7.

A certain minister was annoyed by the "Glory, hallelujah!" and "Praise the Lord!" of one of his members. One day, so the story goes, the minister invited the man to his home to talk over the habit. While he was waiting he gave the man a book on science to read. Presently he heard "Glory! Praise the Lord!"

"What is it?" asked the minister.

"Why," said the man, "this book says the sea is five miles deep, and the Bible says my sins are cast into the depths of the sea, and if they are that deep I need never be afraid of their coming up again. Hallelujah!"

Only Christ and the forgiven soul can see how God through his dear Son can bury sin so deep.

* * * * *

There was once a great king who suffered much from rebellious subjects. But one day they all surrendered their arms, threw themselves at his feet, and begged for mercy. He pardoned them all.

One of the king's friends standing by said: "Did you not say that every rebel should die?"

"Yes," replied the king, "but I see no rebels there!"

Never, says E. H. Chapin, does a human soul appear so strong and noble as when it forgoes revenge and dares to forgive an injury.

* * * * *

"Once," said Aunty Glen, "I had a terrible headache that kept me awake most of the night. I was grieving over a wrong Mehitabel Record had done me, and was going over in my mind what I'd say to her when I saw her. Suddenly that passage, 'If ye forgive not men their trespasses,' came to mind and showed me I'd been growing a grudge against Mehitabel, and I set right about forgiving her. Pretty soon I found myself loving her, and when I had thoroughly forgiven her my headache was gone."

There does sometimes appear to be a relation between growing grudges and growing pains!

* * * * *

At one time Bismarck was given an autograph album in which to write a sentiment. He happened upon a page on which were already written two other autographs.

One was: "My life has taught me that one must pardon many things and forget nothing. (Signed) Guizot."

The other one read: "A little forgetfulness will not hurt the sincerity of the pardon. Thiers."

Below these Bismarck wrote: "My life has taught me that I have much to forget and much to be forgiven for."

"Forgive and forget!" said Spurgeon. "When you bury a mad dog, don't leave his tail above ground!"

Count and Share Your Blessings!

Psalm 107. 1-9. December 14.

There is a disease, fortunately rather rare, called amnesia. The marked feature of this disease is forgetfulness, the mind becoming a complete blank, the past blotted out.

Such is amnesia physically. Spiritually the disease is not so rare, though we call it ingratitude. The mind remembers not past blessings and mercies. Forgetfulness being the spring of ingratitude, the best way to

overcome spiritual amnesia is to keep an account of your mercies.

Count your mercies! Count your mercies!
Number all the gifts of love,
Keep a daily, faithful record
Of thy comforts from above:
Look at all the lovely green spots
In life's weary desert way:
Think how many cooling fountains
Cheer our fainting hearts today.
Count your mercies! Count your mercies!
See them strewn along your way!

* * * * *

We are told that Leonardo da Vinci held a lyre in one hand while he painted with the other. He did this to keep himself in a joyful mood, which mood, it was said, entered into all his work.

It would be well with us if we too should learn to carry the lyre of gratitude about with us as we work. The joy of the Lord is not only our strength, but the greatest blessing we could share with others.

* * * * *

A certain U. S. senator once rented a plot of ground to a Negro neighbor, upon which corn was to be planted, and at harvest time the senator was to receive one-fourth of the yield.

Meeting the Negro during harvest time the senator asked: "Look here, Sam, have you harvested the corn?"

"Yes, sah, boss, long ago!"

"Well, wasn't I to get one-fourth?"

"Yes, boss, that's the truf, but there wasn't no fourth! Der was jes' three loads, and dey was mine."

Such counting is not uncommon among white folks too.

* * * * *

There is a beautiful legend of a golden organ in an ancient monastery. One day, when the monastery was besieged by robbers who were searching for the organ, the monks took it to a river close by, and sank it in deep water.

After the robbers had left the organ began to peal forth enchanting music. The monks, sensing unnatural power, let the organ remain there to cheer the passers-by.

Christians should be like that organ, with the knowledge of God's love, the testimony of answered prayer, the blessings of faith and courage: in fact, there is no good thing we possess which we cannot share with others. For we wear blessings, we breathe blessings, we walk on blessings. Let us pass them on!

The Christmas Story in Poetry and Song.

Luke 2. 8-16. December 21.

The poetic thought of the Christ-child arouses the highest attribute of our spiritual nature,—love.

Oh! it isn't the gift, and it isn't the feast,—
Of all the miracles, these are the least:
It's the good that flows from the hearts of men
When Christmas love is abroad again!

* * * * *

Some good old-fashioned customs
Go out of style, no doubt,
But sending Christmas greetings
We couldn't do without.
And so the custom lingers:
Let's hope it always will,
For the same old-fashioned friendship
Prompts the same old greetings still!

And so, dear friends,

May Christmas bring to you
Its tripart joy,—
True faith, to free you e'er
From doubt's alloy;
Strong hope, to sing your heart
To sweet repose;
And love, to help you soothe
Another's woes!

* * * * *

The poet sees the loneliness of Christ in the hour of his birth:

I saw a stable, low and very bare,
A little Child in a manger:
The oxen knew, and had him in their care,
To men he was a stranger.
The safety of the world was lying there,—
And the world's danger!

* * * * *

In the poem "The Child of the Maid," by John Oxenham, he pictures Mary pondering upon it all: the great work her Son would accomplish in accordance with the angel's promise, the throne upon which he would sit, the crown he would wear. But

He trod the long way, lone and lorn,
He wore the bitter crown of thorn,
His hands and feet and heart were torn,
He died at last the death of scorn:
But through his coming Death was slain,
That you and I might live again:
For this the Child of the Maid was born
On Christmas Day in the morning!

The Old Year and the New.

Psalm 37. 1-5; Philippians 3. 12-14. December 28.

A young artist longed to travel and put upon canvas wonderful scenes under Italian skies and among the Swiss mountains, but the necessity of supporting her aged parents kept her at home.

One day, as she looked out of the window of her basement studio, she saw the stone wall of a neighbor's house, and in a cranny of the rough stone steps leading up to the door she noticed a sturdy dandelion, with its green leaves and blossoms. She exclaimed, "Here is something I do not have to travel for!" and she painted a picture that won her fame. She called it, "Making the Best of It."

Do you know of a better spirit than making the best of it with which to enter the New Year?

"I am an accumulation of broken ends," said Queen Catherine of Russia as she looked into the past and saw so many things left undone that she had purposed to do.

Most of us sense the broken ends of life more keenly at the end of the year. Contemplating life's broken ends is a waste of time and tears, and takes the heart out of us. Far better to begin anew and

. . . . Waste no time or tears
Upon the blotted record of past years,
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee!

* * * * *

How shall the man who has undertaken the building of a house do his work, asks one, so that he will be happy in doing it, happier still when it is done, and more than that, so that the owner of the house will be happy to come in and make it his home? The secret of the builder's success is in that roll of paper which he carries about with him, the blueprint containing the architect's plans and specifications. The finer the work will be the more care he gives to those plans.

The best way to make 1925 a happy new year is to be found in the Christian's "Blueprint." Are you well enough acquainted with it to find your particular plans and specifications for your 1925 building?

* * * * *

To leave the old with a burst of song,
To recall the right and forgive the wrong,
To dare to go forth with a purpose true
To the unknown task of the year that's new,
To help your brother along the road
To do his work and lift his load,
To add your gift to the world's good cheer
Is to have and to give a glad New Year!

—Robert Beatty.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

DECEMBER, 1924.

Monday, 1st. Mark 13. 1-23.

This chapter needs careful pondering. It undoubtedly is apocalyptic. It may have had reference to the fall of Jerusalem and to events which were to follow immediately. The coloring of the passage is local.

How are we to interpret it? First, by frankly admitting that Jesus believed in the ultimate triumph of his kingdom, that by the display of the mighty miraculous power of God his death would be followed by his triumph.

The practical aspects of the teaching are to be noted. The disciples were interested in signs and portents: when should the Temple be destroyed? Jesus answers such questions by warning the disciples of a great peril. Their questions indicate an attitude of mind which makes them liable to become beguiled by men who dabble in theories and prognostications. Many will come in Christ's name speaking as though they knew, appealing to the curiosity of believers. Some will assert themselves as Messiahs. They are deluded and spreaders of delusion! The believer must set a watch upon himself, so rooting and establishing himself that no peril can affright and no persecution can deflect him from loyalty to his Lord.

There is one inevitable disaster which is near, and that is the political disruption of Judah and Jerusalem. Against being involved in such a disaster they should prepare themselves. But a second and a third time the warning is uttered against listening to strange voices crying that now the Christ has returned.

There are three qualities which a true believer should seek to possess. The first is a sure knowledge and conviction as to the reality of a personal faith in Christ. The second is an alert and disciplined mind which keeps a man from drifting, from being swept along by a strong emotionalism. The third is faith and dependence upon God.

O God, make our faith real! Teach us to regulate our lives by our sense of thy purpose! Help us to commit our souls to thy keeping, and to live by faith in the Son of God, who loved us and gave himself for us! In his name. Amen.

Tuesday, 2nd. Mark 13. 24-37.

The difficulty in this passage is obvious. "The end" is the coming of the Son of man. That coming does not precede the destruction of Jerusalem, but belongs to that period, and follows upon the overthrow of the existing order.

On the expression, "The sun shall be darkened, etc.," Salmond says, "The terms are not to be taken literally and particularly, but in a wide and general sense. They are of the same order as the large imaginative terms of Old Testament prophecy, the symbolism of which they follow. The Old Testament prophets employed such imagery

in their announcements of judicial interventions of God in the history of nations, great political convulsions, the overthrow of kingdoms, and exceptional changes of other kinds, such as the dispensation of the Spirit in the last days. . . . . In each case extraordinary physical phenomena, eclipses, earthquakes, and the like, are the figures of divine acts effecting great changes in church and state, and the terms are to be interpreted as the language of symbolism, not of literal fact."

The point to remember about all this imagery is that it indicates the second coming of Christ as something real and objective. The difficulty arises that such a return did not follow on the destruction of Jerusalem and the break up of the Jewish nation. Can it be that the disciples misunderstood Jesus, that they made his words more immediate and definite than the Lord intended?

Plumptre says on verse 30: "The natural meaning of the words is, beyond question, that which takes 'generation' in the ordinary sense, for those living at any given period. So it was on 'this generation' that the accumulated judgments were to fall. The desire to bring the words into more apparent harmony with history has led some interpreters to take 'generation' in the sense of 'race' or 'people,' and so to see in the words a prophecy of the perpetuity of the existence of the Jews as a distinct people till the end of the world. But for this meaning there is not the shadow of authority; nor does it remove the difficulty which it was invented to explain. The words of Matthew 16. 28 state the same fact in language which does not admit of any such explanation. The true solution of the problem is to be found, it is believed, rather in the manifold character of our Lord's coming than in the ambiguous meanings of the word 'generation.'"

Two passages are specially arrestive, one in which Jesus affirms that his words have eternal significance, and the other in which he asserts the limitations of his knowledge. His uniqueness was in the ethical and spiritual sphere; ignorance of times and seasons does not affect this.

Our Saviour, we are watching for the day and hour when thou shalt enter into thy glory! We seek grace to so live that we may be worthy to share that glory! May we enter into thy travail, that we may also enter into thy triumph! Amen.

Wednesday, 3rd. Mark 14. 1-11.

In connection with the happenings of the last days of our Lord we should notice how completely he is the orderer of events. Incidents happen as he wishes. He portions out his time.

The story opens with dramatic power. Jesus is seen moving from event to event: his enemies are meeting privately and laying plots to take him by craft. Jesus had no idea of allowing his death to be private. He therefore emphasizes each event, including the plot to betray him.

The anointing of Bethany is given eternal significance. The name of the woman is immaterial, the act is all important. We know her name from the record of John, but after all it is a mistake for men to lay emphasis on names. What counts is motive. The event's significance is enchanced by its presence between the scheming of the rulers and the treacherous act of Judas Iscariot. The anointing had cost the woman a great deal of money, but it had cost more than money. There is a life's faith expressed in the act.

Masterman says: "Anti-waste protests do not always come from those who are most careful in the regulation of their own expenditures. When we criticize the gifts of others we must ask ourselves whether it is an uneasy conscience or a real desire for the honor of God that is the motive of our protest. There is a right counting of the cost that Jesus enjoined on his disciples, but there is a wrong counting of the cost that destroys the gladness of giving. We may be sure that Mary cared much more for the poor than Judas did."

On the treachery of Judas Robinson says: "His motives have been variously explained. To most men he has seemed to be the traitor par excellence, and his name has been handed down to infamy on this ground. Others have tried to enter into his position and sympathize with his point of view. It has been suggested that he was as well aware as any other of the power of Jesus, and that it was his hope to force his Master's hand. By this betrayal he could force him to declare himself, and to employ those miraculous powers which he possessed. Thus, at what Judas regarded as being the right moment, the consummation of the hopes of all Israel would be achieved. Mark suggests neither view: he simply records what happened, though it must be admitted that the attitude of Judas himself, indicated later, does not favor the more charitable (and ingenious) presentation of the case. The thing was done, and in view of that tremendous fact, even the motives of the doer are insignificant. In the appalling tragedy in which he played a part, Judas himself falls almost out of sight. There is no real room in the story for any one except Jesus."

Our God and Father, we are ashamed at the smallness and meanness of our gifts! We have been so cold, so calculating, when it came to giving to thy church. We are so ready to spend on ourselves, our ease and comfort. Teach us to behave nobly! Amen.

Thursday, 4th. Mark 14. 12-26.

Had Jesus made arrangements for the celebration of the Paschal week? The

manner of the story seems to suggest this. The presence of a man at the well, rather than a woman, the byways along which he led them, all suggest that Jesus had made his arrangements with great deliberateness, and was not to be waylaid by his enemies.

The whole incident had made the disciples alert. At last they were awake to peril, and as Jesus laid his charge that one of them should betray him they were alarmed. Did their questions mean that each one suddenly found himself exposed as having played with the idea of forsaking his Master and going back to the established order of things? Jesus knew them and understood them. He shows compassion even for Judas. He saw the end, and that soon Judas would find himself with a burden which would make life itself intolerable.

We do not escape our cross by our cowardly sins. Sooner or later shame does to us what love would have done, only now our bitterness is inescapable, whereas the aftermath of love's sacrifice is joy.

Was the Paschal meal itself presided over by Jesus, or by the goodman of the house? Apparently Jesus took charge of the gathering after the supper itself was ended, and gave special significance to the bread and wine and the new covenant. A too minute investigation of the passage from the point of view of the practice and dogmatic assertions of various sects and parties is to be deprecated.

Robinson says that "Jesus expressly placed himself in the line of the development of the world's religion. He speaks of a new covenant in his blood. Nowhere do the startling perception of reality and the amazing appreciation of human nature which characterized Jesus appear more radiantly than here. Nothing less than death, —nothing less than his death,—would suffice to drive home the eternal lesson of the friendship of God, the suffering of God, and the atoning passion of God, in such form that these facts could never be erased from the human heart. And so, through all the ages, amid much misunderstanding, crude interpretation and shallow acceptance of dogma, the supreme message of Jesus to sinful humanity has held its sway: his blood was shed for many!"

O Lord, we are afraid of ourselves! We have so often been surprised into wrong doing. Make us brave to bear our cross and to follow our Master! In his name. Amen.

Friday, 5th. Mark 14. 27-52.

Human nature is capable of doing incredible things. The charge of Jesus that he was to be forsaken seemed cruel, but he understood men, and he understood the price he would have to pay if he was to accomplish that which had been given him to do. Peter was particularly stung by the charge of possible baseness, yet he was to be the most notorious of all in his abandonment of his Lord. Let him that thinketh he standeth take heed lest he fall!

Mark's description of Gethsemane brings before us the reality of our Lord's burden. In verse 33 he says that Jesus began to be full of terror and distress, or rather, perplexity. Then it was not a simple surrender! There was that in it which is described in Hebrews 5. 7-10. The passage shows also that "the disciple who was ready to die with Jesus is unable to watch with him one hour. The closest companions of Jesus cannot share his inner travail. Neither on the Mount of Transfiguration nor in the Garden do they know what to answer."

Do fear and sorrow alike affect us so that we lose power to control ourselves, now falling asleep, and again not knowing what to speak? There may be an explanation of their behavior which will remove the shame from it. And yet the word of Jesus, "Sleep on now, and take your rest!" seems to have a touch of irony, and if so, they were blameworthy indeed! The kiss of Judas was the more terrible because it was a cool, calculated thing, a sign suggested by him to the chief priest. His excitement is seen, however, in his urgent suggestion that as soon as he had discovered Jesus the band was to arrest him.

As to the young man mentioned in verses 51, 52, Salmond says: "The most probable conjecture is that he was the evangelist himself. This would explain, it is thought, why the name is not given, and why an incident like this, which has a purely personal interest and stands in no essential relation to the arrest, is introduced in the second Gospel, and in it alone."

Our God and Father, we lament our weakness of soul, our selfishness in the midst of our griefs! We pray that we may learn to watch, to wrestle, to intercede. In critical hours help us to be strong! Amen.

Saturday, 6th. Mark 14. 53-72.

Wood says: "It is not certain that the Sanhedrim had lost the power of capital punishment, but under the circumstances the leaders desired to thrust the responsibility for the death sentence on to Pilate. Montefiore rightly comments, 'Though the prediction about the Temple may have been nearer blasphemy than the claim to be Messiah, still it was not technically blasphemy, and if blasphemy could have been stretched to suit one offence, it could have also been stretched to suit the other.' Jesus died for claiming to be king of the Jews, and he died in the confidence of his ultimate triumph."

The baseness of mind of Caiaphas is seen in his attempt to get Jesus to entangle himself. There is nothing more base or degrading than the practice which has been revived in these latter days of allowing policemen to torture persons under arrest with the object of making them incriminate

themselves. Civilized peoples have always recoiled with horror from the practice.

Peter's denial is a story on which we have all pondered. We are aware of something similar in our own nature. Just what motives actuated him we cannot tell. Love doubtless had led him into the situation which had proved too much for his strength. Fear and disappointment may have played some part in the man's undoing. Masterman says, "It is a story to awaken pity and fear,—pity for a brave man's failure, and fear lest with far less excuse we too prove faithless in the hour of danger. Many emotions must have been present in the mind of the apostle,—the desire to be near his Master, the sense of loneliness in a hostile crowd, bewilderment at the sudden crisis. Was he bound to betray himself when no good would come from the confession? In the growing vehemence of the denial we can see the sign of an uneasy conscience. He could deny his Master with his lips, but his heart was protesting all the time."

Almighty God, teach us how deceptive is the human heart! Help us especially in times of sorrow and misfortune lest we become reckless! If we have fallen, restore us, we beseech thee! In Christ's name. Amen.

Sunday, 7th. Mark 15.

The Sanhedrim withdrew, and formed itself into a council to determine on the next step. They decided to send Jesus to Pilate and throw the responsibility of punishment on him. As Plummer says, "They entered, as the sequel shows, on a kind of diplomatic struggle as to the limits of the ecclesiastical and imperial powers, the former seeking to make the latter its tool, the latter seeking to avoid the responsibility of seeming to act in that manner."

If we had no other document than Mark's to inform us of the trial before Pilate we should feel that Jesus practically pleaded guilty to the charge levelled against him by the Sanhedrim, and therefore a technical verdict was bound to follow. Jesus is silent except for the two incriminating words. Pilate might think the assertion of Jesus of too little significance, but in view of the furor raised by the Sanhedrim, there was no option but to deal with the matter seriously. Robinson says, "In a very real sense Jesus threw his life away. Though the final stroke of violence which deprived him of his life came from the hands of others, yet it was his own act, calculated and determined, which armed those hands with their destructive power. It is in full accord with the whole of this scene that he is represented elsewhere as saying of his life, 'No man taketh it from me, but I lay it down of myself.' This was in truth the final purpose that he had set before himself."

We refrain from enlarging on the details of the trial, the scourging, and the crucifixion. It is better to be silent. It was through his stripes that healing came for the world's diseased soul.

O God, have mercy on a world that could be guilty of such wickedness as the betrayal and crucifixion of thy Christ! Teach us to hate sin! Cleanse us from its defilement! In his name. Amen.

Monday, 8th. Mark 16. 1-8.

Wood says: "The true Gospel of Mark ends with the strange discovery made by the women when they visited the tomb early on the first day of the week. This can hardly be the original ending. Indeed, the last sentence is not complete. As the end of a chapter or a book such a sentence is intolerable, and the verb 'they feared' calls for an object, perhaps 'the Jews.' Moreover, this story of the women is clearly intended to lead up to the other stories of appearances in Galilee to Peter and the Twelve, which are not narrated. Either Mark never completed his book, or its original ending has been lost."

Apparently the work done by Joseph of Arimathea and Nicodemus was not enough, and so the women came to complete it. Apparently they knew of the stone in front of the sepulcher, but they did not know that Pilate and the rulers of the synagogue had sealed the tomb. Their fears would have been exaggerated had they known all the difficulties in the way. But there was another, a divine side of things, and their astonishment was great when they saw one having the semblance of man but actually of a higher order than the human. No wonder they were affrighted! Not even the reassuring message which he brought could completely conquer their fear. Yet the fact that was to change their lives was the assurance that he whom they sought was not dead. No wonder they trembled with amazement! Death had never appeared more real than when they saw Jesus lifted from the cross. Now he is not dead, but living!

Dear Lord, we thank thee that thou didst not punish the world which crucified thee, but that thou didst return to bless it and to save it! For the revelation of the continuance of thy love we give thee praise. Amen.

Tuesday, 9th. Mark 16. 9-20.

There is little doubt that these verses are an appendix written at an early date to complete the narrative. Who wrote them we cannot tell. A manuscript of 986 A. D. says that a man named Ariston wrote the conclusion. A shorter ending is referred to in the margin of the Revised Version, and is printed by Moffatt and Goodspeed. It is as follows: "But they reported briefly to Peter and his companions all they had been told. And afterward Jesus himself sent out

by them from the East to the West the sacred and incorruptible message of eternal salvation."

Robinson well says: "But for us the supreme fact is that Jesus is not dead. This in itself is a complete reversal of the situation. Jesus died, and lives, by that death and by that life transforming character and outlook for those who have experience of both facts. There was something more in the death of Jesus than the mere end of his life. Out of apparent failure had come the truest success, out of apparent defeat the most perfect triumph. Entering into the double experience, the men and women of Jesus found the truth of the kingdom. It has been said many times that the perfect evidence for the resurrection is found in the church. We may go further and say that it is found in every one for whom and in whom Jesus lives."

Our Father, we are grateful for the afterstory of our Lord, that more is written than the fact of his death! We rejoice in the gospel of the resurrection. Help us to live in its light! Amen.

LUKE.

Wednesday, 10th. Luke 1. 1-4.

This Gospel has a quality and outlook of unique importance. Its outlook is world-wide, it is characterized by a love of beautiful words and incidents, it is the gospel of poetry, the gospel of womanhood, the gospel of compassion.

Scholars differ as to its date. Some think it may have been written around 60 A. D., others place it around 80 or 100 A. D. It is ascribed to Luke, the beloved physician. Bartlett says, "His was indeed a religio medici in its pity for frail and suffering humanity, and in its sympathy with the triumph of the divine healing art upon the bodies and souls of men. His was also a humane spirit, a spirit so tender that it saw further than almost any save the Master himself into the soul of womanhood. In this, as in his joyousness, united with a feeling for the poor and suffering, he was an early Francis of Assisi."

These verses are important as showing how a Gospel is composed. It is a literary effort. It is written with a view to informing an inquiry as to facts. It is based on prior documents and statements. Its information is derived from sources of varying utility. It is designed to correct certain impressions which might arise from fragmentary reports. It expresses the viewpoint of its author. All of these are human elements. The fact that Luke was a sincere believer, an accurate observer and chronicler, that he was dominated by the spirit of Jesus, that he was moved by the divine Spirit, is revealed in the book.

What opportunity did Luke have for getting material? It is thought that during the time of Paul's imprisonment in Cæsarea Philippi, Luke was in Galilee and Jerusalem, meeting various people; that he saw women like Joanna who gave him the nativity stories and poems, and also read some of the documents containing the words of Jesus. He also appears to have been in Antioch, and there would have met many Palestine Jews. Later in Rome he would have come in contact with Mark's Gospel, or the sources on which that Gospel depends. There are portions of his Gospel that suggest an Aramaic origin, others which suggest a Greek origin similar to that of the Septuagint translation of the Old Testament which was made in Alexandria. Luke himself wrote in Greek.

These verses, then, are most important as showing the beginning of the literary movement in the Christian church, and the motives which called it into being.

Our God, we do not wonder at the eagerness with which men have sought to declare the story of thy Son! We thank thee for the sacred writings. Help us to read, mark, learn, and inwardly digest them, to the saving of our souls! Amen.

Thursday, 11th. Luke 1. 5-25.

In approaching our study of Luke's Gospel we should bear in mind the following characteristics as enumerated by Burkitt: (1) A tendency towards voluntary poverty. Jesus has for the poor his tenderest words and sweetest promises. (2) A tendency towards asceticism, which also tends towards the equalization of the senses. (3) It is the gospel of home, of pity, of healing, of the universality of Christ, of prayer, of joy and thanksgiving.

These narratives of the nativity were probably translations of Aramaic documents. They seem to give a woman's point of view. Their principal figures move in the atmosphere of the Temple and worship, men and women whose very speech was moulded after the pattern of the Old Testament. Ross says, "Zachariah and Elisabeth, Mary and Simeon and Anna, they and such as they knew their way into that grove of song where all the voices tell of God's faithfulness. The true meeting-place of the Old Testament and the New is in lives such as these."

The story of Zachariah and Elisabeth makes an exquisite idyll. Their age, their outlook on life, the ardor with which they had longed for a son, their piety, their literary skill,—age had not destroyed but only refined their taste for poetry,—their happy concern as to the name of their boy, their care that he should be a channel of blessing to the world into which he was born, all these elements combine to present us with an idyllic picture of life in a refined Jewish home.

Gracious and eternal Spirit, through whose ministry holy men have been able to make known the wisdom and power of God,

we thank thee for the sacred Scriptures! Give us guidance in their interpretation! In Christ's name. Amen.

Friday, 12th. Luke 1. 26-38.

In the period following the Exile the Jews began to think of certain of the angels as preëminent. Three of these were named. Gabriel is the hero of God, and his vocation is that of a revealer. Michael had a name meaning "One like God," and his office was that of a warrior. Raphael means divine healer, and he is one of the seven holy ones whose office it is to present the prayers of saints. Gabriel seems to have had a special mission in connection with the advent of the Messiah.

We know little of Mary beyond what is recorded in the Gospels. She lived in Nazareth, she was a kinswoman of Elisabeth. Why her parents are not named we cannot tell. Some have suggested that they might have been dead, and that Mary was poor. I do not know why such a suggestion is made. The salutation to Mary implies that her character was well pleasing to God. Her child is announced as Messianic, for that is the meaning of the title "Son of the Most High."

Ross says: "What manner of woman was this Mary, to whom it was said, 'Hail, thou that art highly favored! Blessed art thou among women!'? We know but little; perhaps we know as much as we are meant to know when we see one who says in holy trust and obedience, 'Behold the handmaid of the Lord!' The church went far astray in her attitude to the Virgin-mother, misled unconsciously by old superstitions from Phrygia and elsewhere. It was paganism, baptized perhaps, but scarcely Christianized, which advanced Mary to her enthronement in the church's devotion. . . . . It ought to be sufficient for us that all this is foreign to the New Testament. . . . . We may be sure she was pure-minded, warm-hearted, great-souled, else the pure and perfect Pattern of our humanity had not been given so intimately into her keeping. God does not choose his instruments at random: for his great tasks he has elect souls. He does not command coarse and careless hands to do his finest and most delicate work."

O God, we would so live that in the hour when thou hast some great purpose to fulfil in the earth we may be ready to serve thee! Help us to fill our minds with heavenly wisdom, and to train our hearts by reverence and love! In Christ's name. Amen.

Saturday, 13th. Luke 1. 39-56.

There is a certain amount of doubt as to whether the Magnificat is to be ascribed to Mary or Elisabeth. Many ancient and important authorities ascribe it to Elisabeth. We know that she was a poetess. Some think that the song was unmistakably composed for use in public worship, and not as the private poem of a young woman.

Erdman says: "The name of the song that Mary then sang, the Magnificat, has come from the first line in its Latin form. . . . . The model is that of the ancient hymn sung by Hannah when her heart, like that of Mary, was rejoicing in the promised gift of a son. The verses form a perfect mosaic of Old Testament quotations. The hymn was not addressed to Elisabeth or to the Lord: it is rather a meditation upon the mercy and grace of God. According to the common division the song is composed of four stanzas of four lines each, except the third stanza which contains six lines. The general movement of thought seems to be from the goodness of God to Mary as an individual to his consequent kindness to Israel as a nation."

Ross says: "The chief and immediate impression which the Magnificat makes upon us is one of joy. For sheer, overflowing gladness there is scarcely any hymn, ancient or modern, to compare with it. It may be said to have for its theme the romance of the Incarnation. That is why it is so full of gladness."

Our Father, fill us with gratitude when little children are born into the world! Teach us how to welcome them! Make us wise in training them, that so they may grow up to be a blessing in the earth! Amen.

Sunday, 14th. Luke 1. 57-80.

How intimate, how natural, how beautiful is this picture! The home of a priest, a woman just beyond mid-life holding her firstborn in her arms, a man tongue-tied through excitement and incredulity, the gathering of friends for the solemn act of initiation into the sacred heritage of faith and promise that belonged to a Jewish child, the selection of a name, the expression of a rich glad song such as is the Benedictus! The skill of both Zachariah and Elisabeth as poets indicates a high state of culture and intellectual power. Their poems are lofty in conception and beautiful in cadence. Zachariah was moved by the Spirit of God when he uttered these words.

Elliott Stock comments on the word "visit" as used in this poem. "God comes as a visitor, to inspect; as a visitor, to sojourn; as a visitor, to bring help and comfort. Some of God's visits, indeed, have the first character, but not the other two. 'Shall I not visit for these things?' is the warning by Jeremiah's mouth. 'Visiting the iniquity of the fathers upon the children' is the expression of the second commandment. But more often the word has a good sense. 'God will surely visit you,' said dying Joseph. 'What is man, that thou visitest him?' exclaims the psalmist. And in another psalm, 'O visit me with thy salvation!' Now look at the object of the visit,—'Visited and redeemed his people.'"

Ross emphasizes the following points in studying the Benedictus: (1) Religion is a joyful and thankful thing. (2) True religion begins from the side of God. If religion be a song, it is God who set the key. If it be a life, it is first a gift. (3) Religion is a historical thing. It is personal, of course, else it is nothing at all: yet it is more,—it is historical. This song is saturated with history. (4) Religion is a practical thing. It makes a mighty difference to life. (5) The song ends upon its keynote, as it is the way of music to do."

Almighty God, whose grace extends to the childen of men, grant us thy favor! May we know that our personal welfare is of concern to thee!. Help us to open our hearts to the operation of thy Spirit! In Christ's name. Amen.

Monday, 15th. Luke 2. 1-20.

Erdman says: "The story of the birth of Jesus as related by Matthew is in striking contrast with that of Luke. Matthew depicts Jesus as a king and at his birth the reigning Herod trembles on his throne, and the magi adore him, offering regal gifts. Luke represents Jesus as the ideal man, and the story is full of human interest. It describes two obscure peasants journeying from their northern home in Nazareth to Bethlehem, and these excluded from the inn, placing in a manger their newborn babe, while the first to visit them are humble shepherds from the neighboring plain. Human interests, however, are not merely earthly interests: the story is vocal with heavenly melodies and interwoven with messages of divine meaning and grace."

Grieve says: "It seems curious that under a practical ruler like Augustus people should have to travel long distances, as from Nazareth to Bethlehem, to fill up a census paper, but the evidence is accumulating that the order to return to the original home, though in a sense non-Roman in spirit, was the regular feature of the census in the Eastern provinces. The regulation was connected with the economic necessity of counteracting the tendency of cultivators to forsake the country for the city. Further, to this original domicile not only the head of the household, but every member of it, had to return for enrolment. To obviate the difficulties that were bound to arise, especially with the extremely small adminstrative staff, the census was not taken on one day nor in one week. It was spread over a year, and at any time during the year, mostly during its later months, people might present themselves at their places of origin and be enrolled." The story may possibly imply that Joseph was born in Bethlehem and had removed north.

The song of the angels emphasizes three blessings. Men learn to give God the glory which is his due, and receive from him divine grace. The divine blessing implies a certain quality in men on whom it is bestowed. Our miseries arise from our revolt against God. When we are at one with him we become at one with our neighbors.

O Lord, we rejoice in the signs of the times, that at last men are beginning to learn a better way than strife and bloodshed! Send forth thy Spirit to lead them from their hatreds to generous good will! Amen.

Tuesday, 16th. Luke 2. 21-39.

Apparently Joseph and Mary were unattended when their little one was circumcized. Jewish law required that a mother must make an offering and receive ceremonial cleansing after the birth of her child. The offering was really intended to signify that the life of a firstborn son is a dedicated life. If not actually given to the priesthood, the obligation to a consecrated life remained.

Simeon was a man of preëminent devotion. His habits of religion were cultivated with scrupulous care. His life was dominated by a single passion, to see the day of the Lord's Anointed. In answer to prayer and yearning he won a distinct promise that he should see that day before being called home. In a day when the Spirit of God was with him in a special manner, he went into the house of God and there encountered Joseph and Mary and the little child, and by the impulse which was on him stood beside the priest and received the child into his arms.

Simeon's swan song is known as the Nunc Dimittis. It is characterized by a strong universalism. On the words, "Now lettest thou thy servant depart in peace," Erdman says, "The figure of speech is full of beauty: it is the word of a faithful watchman who welcomes with joy the hour of his dismissal, for he has caught the vision of the coming One. Now he is about to be sent away in the peace of an accomplished task, in the peace of fulfilled hope, for his eyes have seen the Saviour according to the promise of the Lord. The redemption which the Messiah brings, as the song continues to declare, is for all peoples: it is a light to reveal the way of salvation to the Gentiles, it is to be the true glory of the favored people Israel."

Anna is another unique character associated with the welcome of the Christ child. Luke's Gospel is full of welcome: priest and shepherd, angel and archangel, all types of beings in heaven and earth greet the advent with song. It is a nativity of poetry and music. Gladness comes into the universe with the Babe of Bethlehem.

Our Father, help us even in old age to be lookers-forward toward the better day when thy salvation shall be perfectly manifest! May that which delights our eyes be the blessedness which is in store for our fellows! Amen.

Wednesday, 17th. Luke 2. 40-52.

These verses form a priceless fragment, the only glimpse we have of the boy Jesus. We see him developing naturally, normally, growing in intelligence and in knowledge as his physical nature unfolded. The favor of God rested on him every step of the way.

Ross says: "It is our one clear glimpse into the history of the hidden years, the one fully written section of the otherwise unwritten story. Further, it contains our Lord's first recorded utterance. Until now he has been silent, so far as the record goes. He is to be silent for eighteen years more until his public ministry begins. But for this moment he breaks silence. Yet further, we see things here that are not merely historical, but psychological, a glimpse of the working of the mind of Jesus at its formative stage. The mere fact that this passage stands alone, with so many years of silence before it and after it, is worth emphasizing. St. Luke's claim in his preface to be a careful collector of information is strengthened by his severe reserve in regard to the infancy."

The stories told by Luke possess a feature which should not be overlooked. Mary would not have undertaken the journey to Bethlehem unless Joseph had taken her to be his wife. The journey was one to which Joseph was obligated. and it shows rare devotion that they took it together. When the incidents occurred which are narrated in this chapter, Jewish law required men to go to Jerusalem. Hillel, a great teacher, held that woman might share the privilege, but it was not obligatory. The fact that Joseph and Mary shared the occasion together shows how utterly devoted they were to each other. They had common religious interests. It is also interesting to notice that what impressed the mind of the boy Jesus was not the ornate ritual of the Temple, but the teaching function carried on there. His parents expected to find him among the sightseers. Instead, he was among the teachers,—and he was an apt pupil. His approach to the Temple was not as the center of national life, but as the house where his Father might be sought and worshiped. Verse 52 shows that he was "a universal favorite," to use Adeney's apt phrase.

O God, help us to live in such vital connection with the sources of power, that we may develop in godliness and in knowledge of thee and thy word! Give us a right attitude to thy cause! In Christ's name. Amen.

Thursday, 18th. Luke 3. 1-20.

We interpreted the story of John the Baptist in its main outline when studying the gospel of Mark. There are some particulars gleaned elsewhere.

It is to be noticed that at the beginning of this chapter we come upon the specific writing of Luke which was commenced in the Introduction and broken for the insertion of the nativity stories. gleaned from Joanna or some other source. Luke fixes the dates of the events which he is chronicling, and the political circumstances prevalent when John began his work. Stock says, "In the very act, however, of linking his story with public events he affirms the supernatural character of what he is going to relate: for what is it that he says occurred in a certain year and under certain rules? Not merely 'came John the Baptist,' as in Matthew, or 'John came,' as in Mark (Revised Version), but 'the word of God came unto John.' It is an expression constantly used of the Old Testament prophets, but never again in the New Testament; and its use by Luke in this particular place is striking. Note, also, that he alone describes John as son of Zacharias, thus connecting the history that he is now writing with the narrative that he has inserted in the first two chapters."

Luke's universalism is seen in his linking the preaching of John with world affairs. He quotes more fully from Isaiah than do Matthew or Mark. He is interested in the questions asked John, and the answers returned. He emphasizes the remarkable effect produced by the preaching, which led men to ask if he were the Messiah.

John's message has been analyzed under seven heads: (1) the need of repentance, which is more than being sorry: implying conviction, contrition, confession, conversion; (2) confession by baptism of an alienated mind and heart; (3) baptism of repentance on one side, unto remission on God's side; (4) knowledge of Scripture; (5) divine judgment on sin; (6) practical end to work of grace; (7) pointing to Christ.

Teach us to be faithful, courageous, utterly devoted to thee, O Lord! May our lives adorn the gospel we proclaim! Help us to win many for thee and thy cause! Amen.

Friday, 19th. Luke 3. 21-38.

There are one or two features of Luke's story of the baptism of Christ which differ from Matthew and Mark.

The first is the reference to our Lord's baptism as following that of the multitude. He identified himself with the crowd, yet he came last. He was so humble in his approach to his great task. Yet he who came last was first, and the crowd needed him to interpret that which had been done to themselves. Luke is not interested in how or when John was baptizing, he is interested in Jesus.

Then he calls attention to the Master at prayer. The crowd received a rite, Jesus went through a spiritual crisis.

Luke speaks of the bodily form or shape assumed by the Spirit. If so, did others see it? John's Gospel says the Baptist himself saw it.

On the genealogy of Jesus Ross says, "The origins of Jesus go back to the roots of the human race. Matthew is contented to write of a son of Abraham, a son of David; Luke runs back to Adam, and behind Adam to that higher source of being whence the whole human race derives its patent of nobility, often so sadly disgraced. Jesus of Nazareth, even if he came of the Jews, was a true human being, and whether we look back to his antecedents or forward to his ultimate destiny, he is the inter-national, super-national Christ. . . . . They were not perfect men, these forerunners of the perfect Man; the flawless Flower hid its roots in the soil. As Dr. Parker once said, 'He came through all sorts to all sorts.' And so he is for all sorts. No soul of any nationality, no soul at any stage of moral and spiritual progress, need be without a home and a welcome in him."

Our Father, may we so live that when thou callest us to special service we may be found ready! Teach us so to train our lives in godliness, virtue, and knowledge that we shall be worthy of the trust thou dost repose in us! In Christ's name. Amen.

Saturday, 20th. Luke 4. 1-13.

Erdman well says: "While God never tempts us, in the sense of enticing us to sin, it does seem to be a part of his gracious purpose to allow us to be tested. These experiences come while we are guided by his Spirit, and the essence of these temptations usually consists in some inclination to please self in forgetfulness of our true relation to God."

Luke teaches that the temptation occurred after forty days of fasting. Those were wonderful days: days in which Jesus was realizing the significance of the spiritual experience involved in the baptism of the Holy Spirit. At their conclusion Jesus entered into dire encounter with the devil.

There are three meanings attaching to the Greek wording which is translated "tempted": (1) tested, (2) provoked, (3) enticed to evil. This latter is evidently the meaning here. Adeney says, "Evidently it is used in this bad sense here, because the tempter is the spirit of evil, and Jesus resists his suggestions as proposals to do what is wrong. The innocence of Christ does not preclude temptation, because the things proposed were in themselves desirable for an innocent person, though the suggested way to obtain them was wrong. It has been pointed out that an innocent person will feel the full strain of a temptation because he holds out to the end, while a weak person who yields will not, because he gives way at some earlier stage."

The temptation came at the climax of the intense spiritual crisis through which Jesus had passed. During the forty days he had become aware of power, of mission, and of office. His work was related to human well-being. How could he secure it? By devotion to the comfort and physical well-being of man? No, his effort must center in the spiritual. How then should he present his credentials? By display of divine protection? No, an act such as hurling himself from a pinnacle of the Temple would be presumptuous, it would defeat its own purpose. Should his approach be with armies and banners, compelling submission and then ruling in righteousness? No, the methods of the world had always failed. His work was to make men better in themselves.

O Lord, when temptation presses us sorely, help us to remember our Master in his temptation! Give us grace to stand against the tempter! Give us faith to believe that ere long the conflict will end in triumph because of thy enabling grace! Amen.

Sunday, 21st. Luke 4. 14-43.

Verse 14 indicates that the life of Jesus is entering on a new phase in which he will say and do things such as he had not undertaken before. The first impact of his ministry evoked wonder and amazement. Can we discover what he said and did? If we place chapters 2-5 of John's Gospel between the temptation and the arrival in Galilee we may see what happened. It is strange, however, that the synoptists give no suggestion of such a ministry; and indeed, the apostolic band was not collected until after Jesus arrived in Galilee.

Why does Luke begin with Nazareth? Grieve says, "The episode is prophetic of the later and larger rejection. And the activity which Jesus is said to have displayed outside Nazareth is prophetic of the spread of the gospel outside Israel, a point illustrated by the cases of the widow of Sarepta and Naaman. The whole incident is a summary of Luke's two books. . . . . According to Luke, Jesus is no warrior-king, but the Servant of God bringing the blessings of spiritual light and liberty to the poor and afflicted. The pronouncement at Nazareth corresponds to the Sermon on the Mount as a program prefaced to the narratives of the ministry."

According to Luke Jesus turns immediately to Capernaum. Here the story is practically the same as in Mark. Luke as a physician does not think of a paroxysm as Mark does: Mark says the demon tore the man, Luke does not. And Luke discriminates between different kinds of ailments.

In Nazareth Jesus is greeted with enthusiasm and turned away in resentment; in Capernaum he faces sorrow and misery, and the end of the day finds him leaving a benediction of joy on the heads of multitudes. Yet if he has blessed some, he asserts his mission to be a blessing to others also.

Dear Lord, thou knowest the sorrow and tears that distress the people! And thou

hast given us a vision of the day when all tears shall be wiped away from all faces. Hasten the day, we beseech thee! Amen.

Monday, 22nd. Luke 5. 1-11.

It was speedily obvious that Jesus must have helpers if he was to reach all the people who needed his message and his aid. His ministry was evidently to be as wide as human need, and it was also to be permanent. Therefore he set about choosing men who should be with him as partners in a holy enterprize.

Ross says: "Reading the story in the light of the words which close it, we find that Gennesaret refuses to hold it; the Galilee hills refuse to be a background to it; at the bidding of him who had the faith to remove mountains they haste away; the lake is the world, and the vista is opened into the labor and the harvests of future generations. On the smaller scale or the greater, there are two things here, failure and success."

Did Jesus call his disciples without preparation? Probably we should look through the Gospels comparing passage with passage in order to understand something of the Master's method. It is obvious that Jesus did not choose them immediately after his baptism. They knew something of his personality and his work, and the testimony of John the Baptist. Then they attached themselves to him as his disciples, as recorded in John. The next stage is recorded by Matthew 4 and Mark 1, in which Jesus gave them a formal call. This led to the incident mentioned in the portion we are reading today, in which they abandon their possessions and commit themselves to him. The next chapter speaks of their appointment as apostles. Chapter 9 tells of their first mission apart from the presence of Jesus himself. After the resurrection they were again sent forth, and in Acts 2 we read of their receiving the Spirit and power to become witnesses in all the world.

O God, save us from discouragement! We seem to win so few trophies, we seem even to fail in our longings to be Christlike. Give us confidence, increase our faith, do for us according to our need! In Christ's name. Amen.

Tuesday, 23rd. Luke 5. 12-26.

One of Luke's favorite words is "Power." "The power of the Lord was with them to heal." There was something more than human skill or genius behind the miracles. God was in them. It is important to notice the difference between the A. V. and the R. V. in verse 17. The healing was not some latent power residing in the sufferers, which, being stimulated into activity by Jesus, produced healing. It was a power in Jesus which made him adequate to do what otherwise would have been impossible.

The cases chosen by Luke are most arrestive. Leprosy was so terrible in itself, and in its punishment. The victim was cut off from the house of God, from social life, from the very highways on which men traveled to and fro. The power of God bridged the chasm of ostracism as well as of disease.

Those who derive benefit from Christ are expected to make it known. Not to testify is a sign of a small and ungrateful spirit.

Erdman says: "Leprosy was the symbol of the uncleanness of sin, paralysis of its impotence and pain. On the occasion of healing a paralytic Jesus, however, did something more startling: he forgave sin. The poor sufferer had been borne by his four friends, who were discouraged by no obstacles. When they were unable to enter the house where Jesus was, because of the multitudes which surrounded it, they went to the roof and let the sick man down through the tiles into the very presence of Christ. Their earnestness is a rebuke to us who make so little effort to bring our comrades within the healing influence of our Lord."

Our Father, may our eagerness to be near thee make us resolute in removing all obstacles! Whether business, friendship or society stands in our way, make us courageous and energetic in pushing our way past it until we stand in thy immediate presence! Amen.

Wednesday, 24th. Luke 5. 27-39.

Levi was a most attractive man. He was unspoiled by his occupation, and was strong enough to be noble even in the face of criticism and obloquy such as attached to his occupation. He was courageous enough to forsake a lucrative business in response to a spiritual call. He was so genuine that he wished to make his own circle acquainted with the Man whose claims were so tremendously urgent. He did not think his enlistment with Christ an occasion for anything but festive joy. Evidently he had vision of Jesus as the Bridegroom!

The incident with its associations astonished and challenged the Pharisees. They did not enter Levi's house; to have done so would have defiled them. They stood outside, watched and criticized. They did not hesitate to call the company "sinners." Did not Jesus see the need of fasting? Why did he live so radiantly? Verse 39 shows that there are men who find penitence a good in itself, and crave nothing more. They are not to be condemned. Only they must not misjudge those who find religion a radiant experience.

On verse 31 Plumptre says: "'They that are whole,' better, 'They that are in health.' Note, as once more characteristic of the physician, the use of this term instead of 'They that are strong,' the strict meaning of the Greek word used in the other two Gospels. That speaking from the thoughts and standpoint of those addressed (which is al-

most of the essence of what we know as grave irony), which enters so largely into our Lord's teaching, appears here in its most transparent form. Those of whom he speaks were, we know, suffering from the worst form of spiritual disease, but in their own estimation they were without spot or taint, and as such, therefore, he speaks to them. On their own showing they ought not to object to his carrying on that work where there was most need of it."

O Lord, give us the spirit of thanksgiving! If thou art with us, we ought to be happy; if thou art always near us, we ought always to be full of joy. Keep us near to thee! Help us to live in thee! Amen.

Thursday, 25th. Luke 6. 1-19.

Ross says: "All our sources agree in telling us that controversy arose at a comparatively early date around the Master's path, and that it was largely occasioned by his attitude to the sabbath law, as the law was commonly enforced and understood. In a world which is so largely given over to the worship of the god of things-as-they-are it is usually impossible to have progress without friction; friction and strife are part of the price we pay for progress. That was specially true of our Lord's day, when the religion of the Jews, under the guidance of scribes and Pharisees, had largely degenerated into a hidebound system of externalism. Dr. Rendel Harris quaintly remarks of the disciples in the cornfields, 'They did not know that they were plucking and eating emancipation, that the rubbing of their hands was the type of the whole friction of progress, but Christ knew it.'"

The expression in verse 11, "They were filled with madness," indicates the extent of their alienation and animosity. Jesus had dared to tell a man that his sins were forgiven. He had shown himself indifferent to common standards among supposedly pious folk, and had become friendly with people who were beyond the pale. He had consented to a neglect of fasting. He had even justified men who were breaking the sabbath! Such a man appeared to be positively dangerous, and every effort must be made to suppress him.

Whilst the religious leaders gave vent to their wrath in vindictive plotting, Jesus withdrew to the solitude of the mountain and spent the whole night in prayer. The most serious undertaking of any man is the discovery of those to whom he can safely entrust the carrying out of that which is his life's burden. In the morning Jesus assembled his followers, and from among their numbers selected twelve to be set apart for leadership.

Dear Lord, we thank thee for this Christmas day! Help us to receive Christ's spirit, and to be quickened with holy energies, that so we may become revealers of the grace and power of God! Bless the poor, the rich, the lonely! Bless little children! Bless aged pilgrims who are catching sight of the dawn of the eternal day! Let our hearts ring thy Christmas bells! Amen.

Friday, 26th. Luke 6. 20-49.

Is Luke recording what we know as the Sermon on the Mount? Practically the whole of that sermon is to be found scattered about in Luke's Gospel. This sermon is shorter than Matthew's record. The passages about the fulfilment of the Law are omitted. "Stress is laid on love and mercy," Grieve says. "In place of eight blessings we have in Luke four shorter blessings and four contrasted woes." It looks as though Luke had a different record before him than that used in Matthew's Gospel.

On verses 27-36 Grieve says: "While Matthew's main point is the contrast between legal and true righteousness, Luke's main point is that true righteousness is love. He contrasts the spirit of selfishness with the spirit of love. . . . . These injunctions seem primarily in keeping with the anticipation of a speedy end of the age and the early advent of the kingdom of God. Love knows no limits but those which love itself imposes. When love resists or refuses, it is because compliance would be a violation of love, not because it would involve loss or suffering."

Love would make censoriousness impossible. The Christian motive must reveal itself in private life. Clearness of vision is essential to the guidance of other souls. To be censorious implies that we are ourselves disturbed by the presence of alien and irritating emotions, and utterly unable to do for our brother what he needs to have done if he is guilty of the sins and the faults which we have been inclined to condemn. Life reveals our true nature. If we are rooted and grounded in love, a gracious fruitage will appear.

Let us beware of hypocrisy! Adeney says, "In classic Greek the original word means an actor, and never what we understand by a hypocrite; on the other hand, in Biblical Greek, which knows nothing of the drama, it is invariably used in the secondary sense of one who acts a false part in life, or even one who is utterly bad apart from the notion of pretence. . . . . The censorious person who comes as a candid friend, indicating his brother's minute defect while he is negligent of his own immeasurably greater fault, thereby proves his zeal for perfection to be insincere."

O God our Father, we cannot be thine if we do not heed the words that thou dost say! Instruct us in thy holy will! Make us to dwell in love! Restrain us from evil tempers and dispositions! In Christ's name. Amen.

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Saturday, 27th. Luke 7. 1-10.

It is interesting to note that the life of this centurion had been powerfully affected by his contact with the religious people of Capernaum. An alien, a soldier representing the conquerors of Israel, coming with prejudice and encountering a resentful populace, the man had been won by those who were genuinely good. Plumptre says, "He found a purity, reverence, sincerity, and nobleness of life which he had not found elsewhere; and so he loved the nation, and built anew the synagogue of the town. And he, in like manner, had made a favorable impression upon the Jews of that city. They felt his love for them, and were ready to go on his errand, to support his prayer with all earnestness, to attest his worth. To one whose work had been, like that of Luke, to preach the gospel to the Gentiles, all these incidents would be precious, as early tokens of that breaking down of barriers, that brotherhood of mankind in Christ, of which the apostle who was his companion was the great preacher."

Not only does the incident reveal the breaking down of national and religious animosities, but also of the barriers of caste. Here was a Roman official concerned over the well-being of a slave, here were Jewish dignitaries going on a mission of help for a slave. The whole work and position of the centurion were made the basis of an appeal for a slave!

The centurion was remarkable, again, for the depth and range of his faith. He believed that a presence or a touch were unnecessary, that One who possessed such power, possessed it in himself, and that his word was enough in accomplishing results. "He saw that Jesus was more than a teacher and more than one possessed with immediate healing power, so that his authority must extend beyond his immediate presence."

Our Lord, we would be delivered from shallowness and hardness of heart, we would be cleansed from all that retards the development of truth! We would appropriate the energies of thy Spirit. Grant us this grace in Jesus Christ! Amen.

Sunday, 28th. Luke 7. 11-35.

Stock suggests that this might be called the "Wonder" chapter. "(1) The effect all over the country of the miracle at the gate of Nain is strikingly described in verses 16 and 17. (2) There is the surprise of John the Baptist which led to his inquiry. (3) There is the surprise of the Baptist's messengers at the works of mercy Jesus wrought. (4) There is the surprise which the Lord suggested to the people that they had felt when they went out for to see. (5) There is the surprise of Simon the Pharisee at Jesus allowing the woman to touch him, and (6) of Simon's guests at Jesus presuming to forgive sins. Yes, and we have two cases of our Lord's own surprise: (7) his marveling at the centurion's faith, and (8) a certain feeling, at least of surprise, implied in his exposure of the inconsistency of his and the Baptist's hearers."

The motive of pity is emphasized in the raising of the young man of Nain. The widowed mother was walking before the bier, and hence Jesus met her before he met the bier. His compassion shook his frame. He turned his attention to the dead. In Palestine at that time coffins were not used. "At the gate of Nain Jesus gave a word of command, but it was not to death to release its victim. It was to the spirit of the dead man, as in all the three cases of raising the dead, but it was enough."

While Jesus was busy working miracles, John's disciples came with their inquiry. Jesus continued his work, and then made it into a sufficient answer. Just what led to doubt and perplexity in the mind of the Baptist we can only conjecture. His ardent spirit may have been impatient at the delay in the triumph of Christ and perplexity at the methods employed. Erdman points out that in his praise of John our Lord "first spoke of the character of John, and then of his career. He praised the man, and then the messenger. He described his moral and then his official greatness. Courage and consecration, these constitute prime factors in moral greatness."

O God, open our minds to truth! Incline our hearts to obedience! Thou dost not speak to the outer ear, but thou dost speak to the soul. Make us obedient to thy word which is hid in our hearts! In Christ's name. Amen.

Monday, 29th. Luke 7. 36-50.

Luke's Gospel is in a real sense a woman's Gospel. Glover says, "No one can study society in classical antiquity or in non-Christian lands with any intimacy, and not realize this. There is no reference made by Jesus to woman that is not respectful and sympathetic. He never warns men against women. Even the most degraded women find in him a most amazing sympathy, for he has the secret of being pure and kind at the same time. His purity has not to be protected: it is itself a purifying force."

Simon was interested in Jesus, and honored him with a banquet. While they sat at meat a woman of ill-repute braved the scorn of men and came to express her devotion to the Lord. Who she was we do not know. Certainly not Mary Magdalene, and as I think equally certainly, not the sister of Lazarus. She is unnamed because it was the way of Jesus to throw a mantle of anonymity over those who were redeemed from evil and defilement. The woman had had some relationship with Jesus previous to this scene. She may have heard him preach, she may have come to his feet in penitence. She may have been the woman referred to in John's Gospel who was

rescued from those who were preparing to stone her to death. As she stood at his feet behind him her emotions mastered her. Plumptre says, "Shame, penitence, gratitude, joy, love, all find the same natural relief. The word for 'wash' should be noted as implying a 'shower' of tears."

It may be that Jesus would never have reproved Simon for his discourtesy if he had not been roused by the manifestation in glance and gesture of a lack of delicacy and sincerity in his suspicion of his Guest and his contempt for the woman, who, whatever her antecedents, had been transformed by the Master. Erdman says, "Jesus showed how keenly he had felt the lack of love and attention shown by his host, and he contrasted it with the affection shown by the woman."

Was it the sight of the irritated feet of her Master, and the consciousness of the slight involved, that led to the paroxysm of weeping?

Our Father, as we journey along life's way we seek the realization of the promise, "My presence shall go with thee!" In floods and storms we may be quietly confident if we are aware of thy presence. Abide with us! Amen.

Tuesday, 30th. Luke 8. 1-21.

The word parable means comparison or similitude. Plumptre says, "The parable in the New Testament takes the fuller form of a narrative embracing facts natural and probable in themselves, and in this respect differs from the fable, which does not keep within the limits even of possibility. . . . . The prominence given in the first three Gospels to the Parable of the Sower shows how deep an impression it made on the minds of men."

What is meant by an honest and good heart? Does it mean that the natural man may be of this type? That, indeed, apart from this quality a richly fruitful response to the Word of God cannot really be? The good and honest heart will hold fast to the Word, guarding it from intrusion, shielding it from those who would snatch it away, giving it room in which to develop all its hidden energies, developing it with patience that is not in lazy passivity, but with diligent application to a realization of its transforming power.

On verses 16-18 Stock says: "The little parable of the lamp, which Mark and Luke give immediately after his explanation of the sower, Matthew gives in the Sermon on the Mount. There it seems to be a lesson for personal conduct: here, for apostolic teaching. We are to let our light shine for God's glory, and we are to speed the light we get from God's Word. The same illustration conveys both lessons. St. Luke alone gives the words 'That they which enter in may see the light.'"

On verse 21 Adeney says: "It is to be observed that here Jesus does not claim brotherly relationship with the whole human race. Large as is his sympathy, his real human brotherhood as the Son of man, he has a special brotherly relation. This, however, is not limited by race or creed: it is wholly determined by conduct, and that not in relation to himself, among his own disciples only, but for all who do God's will. There is here an implied rebuke for the family claims of his blood-relations, probably because they were attempting to interfere with his actions, with a view to protecting him."

Our Master and Lord, we would be united to thee in faith and devotion! We would be taught how to tell to others the great things that have been done unto us. We would let our light shine among men. Help us to be fully consecrated to thee! Amen.

Wednesday, 31st. Luke 8. 22-56.

Danger seems to disintegrate the being. Then the depths are stirred, and we see what is the refuge to which a man will flee. The disciples found their faith dissipated amid howling winds and foaming waters. They did well to turn to Jesus, but they presented a pitiful challenge. "Faith in God should always preclude fear," in the opinion of the Master.

The region in which the demoniac lived was a fever-infested region. A number of tablets have been found testifying to the death of members of various Roman legions from fever. It may be that the frequency of the word "legion" on the tombstones suggested to this poor demented man the word used when Jesus asked his name.

Ross emphasizes the way in which Luke tells the story: "We find a quiet convincingness in his description of the man after the cure, every detail bearing indirect evidence to what had gone before. He was 'sitting,' no longer a restless wanderer. He was 'clothed,' no longer naked. He was 'in his right mind,' no longer a furious and dangerous menace. He was 'at the feet of Jesus,' no longer shunning human company. And another touch of verisimilitude is added in the request of the people to which all the synoptics bear witness, that Christ would depart from their district. That has no parallel in the Gospel story."

Those who knew Jesus were becoming very dependent on him. They were always "waiting for him" as teacher, healer, defender. He was so sure where others were full of doubt, so strong where others were baffled, so true and kind where others were cruel and censorious. A modern crowd is just as pathetic a spectacle as the crowd in Galilee. The multitudes are as sheep without a shepherd.

O God, endow us with the faith that conquers fear. In our distress and anguish of heart may we conquer our sorrows through trust in thy omnipotent love! In Christ's name. Amen.

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